# the LUTHERAN

**LENTEN CROSS ON LUTHERAN CHURCH LAWN**

**Symbol of season seen at Parkersburg, West Virginia**

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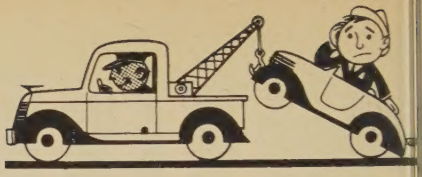
# Sermon In Reverse



WE WERE STRANDED, past midnight, in an obviously tough section of Baltimore, with a hot trailer axle.

A crowd of Negro street urchins gathered and commented raucously. Some unsavory-looking men sauntered up and surveyed the situation.

A shiny Cadillac pulled up to the curb and a well-dressed Negro stepped out.

"Are you the only gentleman in the party?" he asked.

"Yes, I am."

"Well, you stay with your women folks and I'll go find a garage man."

When he returned with a Negro mechanic in a pick-up truck, an eerie procession moved through the dark streets. As the truck led, I followed despite misgivings. My apprehension heightened when we turned down an unlighted alley. It became acute when the truck stopped suddenly. The mechanic got out and opened some large sliding doors.

"That's no garage!" my wife whispered in near-panic.

The dimly lighted interior looked li one of those warehouses in gangst movies where men with gats crouch the shadows. Not too confidently, I a sured my wife that everything would all right.

The two colored men helped me u hitch the trailer and wheel it through t cavernous doors, while my wife and ch dren sat tense.

WE RETURNED AT NOON the next da The "warehouse" was a bona fide wor shop. The trailer was fixed and rea to go.

The mechanic—aided by three bystan ers, all colored—helped me reload t trailer and lash down the tarpaulin. A we started on our journey, they waved friendly farewell.

We drove a while in silence, ponderin A minister and his family had been on t receiving end of a sermon on race rel tions. —ROBERT E. VAN DEUSEN


The LUTHERAN News Magazine of the United Lutheran Church in Americ

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COVER PICTURE: The Rev. Wade H. Koons stands before the 12-foot high Lenten cross placed at a busy corner of First Lutheran Church grounds where hundreds of people pass daily. Built of hewn oak timbers, the crosspieces bound with wooden pegs, the cross is a close replica of the one which Christ must have carried, Pastor Koons believes.

# THE CHURCH IN THE NEWS

## A small boy smiles

In half the Protestant churches of America this week the picture of a pinched-faced Korean youngster stares glumly from bulletin boards displaying the 1952 "One Great Hour of Sharing" poster. The photograph had been chosen to represent millions of homeless and hungry children in a dozen countries.

Last year the photo was featured in *Life* with the caption "The Little Boy Who Wouldn't Smile." The little boy is Kang Koo Ri, whom an army chaplain found huddled over his mother's dead body. The child was brought to a Christian orphanage where he got food and love.

Kang's latest picture shows improvement (*see center, below*). Round-faced and smiling now, the tragic past is a dim memory.

Through radio, television, and newspaper publicity this week, Americans a urged to support their churches' overse relief appeals. United Lutherans will co tribute toward the annual "Luther World Action" fund ($2,900,000 t year). Roman Catholics in the Unit States have chosen this week for th appeal for $5 million for war victims.

## Take-off for Tokyo

On-the-scene inspection of Christi postwar activity in Japan and Kores scheduled for United Lutheran Chur President Franklin Clark Fry next mon He leaves New York on March 25 a plans to return May 2.

While overseas Dr. Fry will visit U troops and confer with chaplains. As officer of Lutheran World Relief and American Aid for Korea he will vi refugee camps and clothing distributi centers.

BEFORE AND AFTER
*Korean lad was fed and loved*

Before starting overseas Dr. Fry will make addresses on behalf of the Pacific Seminary campaign in the San Francisco area on March 25 and 26. At Hawaii March 27-30 he'll visit ULCA congregations. On March 31 he'll be at Tokyo, going directly from there to Korea.

Later in April Dr. Fry will visit many Japanese mission stations and institutions and will participate in the dedication of the Saga Church, where Lutheran mission work began 60 years ago. There will be mass meetings in Kumamoto and Tokyo and from April 22-26 the annual meeting of the Japan Lutheran Church and the Lutheran Missionaries' Association.

When Japan's new International Christian University is dedicated on April 30, Dr. Fry will represent the National Council of Churches in the USA. Afterward he'll fly eastward, reaching Los Angeles in time to address the "Committee of 1,000" at the California Synod's annual laymen's mass meeting.

## University for Japan

Students are signing up this month for the first classes to be held in Japan's new Christian university. In the United States and Canada nearly $2 million has been secured for buildings at Mitaka, 17 miles from downtown Tokyo. Japanese contributed $400,000 to buy the site.

Buildings will be dedicated April 30. A few classes will be in session by that time. A dozen professors from American colleges and universities have been enlisted for the faculty. It is expected that the full program of the new school will be in operation within a year. Ten American denominations are co-operating in plans to make the school one of the most influential in Japan.

## Traveler reports on India

A 15,000-word report to the United Lutheran Church Board of Foreign Missions last week summed up conclusions Dr. Earl S. Erb had reached after four months' study of the situation of the church in India.

Dr. Erb, secretary of the Ministerium of Pennsylvania, went to India as a commissioner of the Foreign Board to survey the situation resulting from the fact that India is now an independent nation. He found the church is eager to have missionaries continue their work, and to have more sent. Love and respect for the missionaries have not been weakened during India's strenuous battle for self-government.

Big church problem in India, Dr. Erb reported, is to recruit more Indians for the ministry. A pastor now has charge of congregations in 15 or more villages, with over 2,000 baptized members. There are 130 pastors of the 2,000 congregations of the Andhra Lutheran Church, which has membership of 240,000.

The number of pastors should be doubled within 20 years, Dr. Erb proposed. There are enough graduates from the Andhra College in Madras (1,400 students) to make this possible, but most of them go into government service or business.

Direct responsibility of the congregations for their own financial support, rather than channeling their funds through a central treasury, was recommended by Dr. Erb. He had visited all the main mission stations, interviewed every United Lutheran missionary on the field, inspected all the church hospitals and many schools. He had also been in the homes of many Indian Christians.

"There are tremendous social and political upheavals," said Dr. Erb. "There must be changes in the organization and life of the church."

### No opinion on prayers in school

All the U.S. Supreme Court had to say about daily prayer in public schools of New Jersey is that the court had nothing to say. That leaves unchanged the decisions of state courts which have asserted that daily Bible reading and prayer are legal.

New Jersey law requires reading five verses of the Old Testament every day in public-school classrooms. Saying the Lord's Prayer in school is permitted. Thirty-four other states require or permit daily Bible reading.

People who brought the case to the Supreme Court had not proved that their constitutional rights are injured by the Bible reading, the court stated. Mrs. Anna Klein, who appealed the case to the Supreme Court, did not produce evidence that her daughter Gloria "was injured or even offended" by the Bible reading, or that she was "compelled to accept, approve, or confess agreement with any dogma or creed, or even to listen when the scriptures were read."

### Gang busters

Red-blooded American clergymen are fighting crime with both fists in some communities. The Rev. William H. Estes denounced gamblers from the pulpit of the Broadway Baptist Church in Paducah, Kentucky, and got telephone calls warning him to keep quiet or "it won't be healthy for you."

"I have no intention of keeping my mouth shut as long as these conditions exist here," he replied.

The Rev. Douglas Carroll in Biloxi, Mississippi, appealed for state protection against underworld characters who threatened to burn his church and harm his wife and child. Clergymen had appealed to the governor for action against gamblers and bootleggers.

"No Intention of Keeping Quiet"
*Pastor Estes was not intimidated*

Church groups in Oregon opened campaign recently against race-track b ting, seeking to get the gambling quest before voters of the state at the Novem election.

### Pastor gets beating in Spain

"Down with Protestantism," shoute dozen Roman Catholic youngsters as t broke into a chapel in Seville, knock down the minister, poured gasoline pews and hymn books and tried to st a fire.

The pastor, Dr. Santos Molina, v conducting choir rehearsal when the tack was made. He was not hurt and fire was quickly put out when the b fled.

Last month a Protestant chapel Badajoz was closed by police order a seals were put on the door. In Sarago there has been no answer to the reques Protestant congregation made last S tember for permission to begin using new place of worship. A congregation Jaca has been prevented for three ye

from using the chapel it owns.

When President Harry Truman criticized Spanish intolerance toward Protestants last month, Spain called it "an attempt at interference by a foreign government in the internal affairs of our country . . . The Spanish government holds scrupulously by the principle of maintaining the Catholic unity of our country . . . If, under cover of friendly relations between nations, the governments of various countries hope to take advantage of that friendship to sow religious dissensions in our country, they are making a mistake which the nation will never accept . . ."

Pedro Segura, Roman Catholic cardinal in Seville, complained this month against a campaign for "benevolence" toward Protestantism in Spain.

### Vatican worries

Poorest countries in western Europe are Spain and Italy. Communists can't exploit the poverty of Spain to win political control because the Franco dictatorship blocks them. In Italy the Communist party is big and dangerous. In Rome the party has 100,000 members.

With local elections coming up soon in Rome, the Pope this month showed anxiety about the outcome. From the Vatican came a strong appeal to parish priests to launch a strenuous campaign for better social conditions in the city. The pope asked them to strive for better sharing of the wealth. The contrast between "offensive luxury" and heartbreaking and even shameful poverty" has become "intolerable," he said.

Officials of the Vatican staff have been assigned to work in the parishes to further the social reforms the pope has requested.

### Reformation wanted in England

The Church of England has been slipping downhill for a half-century. Maybe under the new Queen Elizabeth a reformation of the country and of the church will occur, said the Archbishop of Canterbury, Dr. Geoffrey Fisher.

"Let there be a reformation as eager, as scriptural, as comprehensive, as creative as the reformation under the first Elizabeth," he said.

Shortage of parish ministers is the church's biggest problem. In the Canterbury and York provinces there were 20,000 clergymen in parish duty in 1914. In 1951 there were 15,000. In 50 years the total English population increased 25 per cent, and the number of Church of England clergymen decreased 25 per cent.

An Anglican bishop had come to the United States this month to try to discover how American churches secure recruits for the ministry. He is Dr. Frank Russell Barry of Southwell. The Church of England needs 600 new clergymen each year to replace those who die or retire. Only 400 are being ordained annually, and the number is still going down.

There are signs of reviving interest of young people in the church, said Bishop Barry. A recent survey at Oxford University showed that 40 per cent of the students now attend church regularly—about four times higher than the average throughout the British population.

Methodist membership declined in England last year, down 3,219 to a total of 741,596. Roman Catholics made a 25,000 gain, bringing their total to 2,837,700.

### Chaplains needed

Greatest scarcity of clergymen in the United States just now is in the army and navy. "Alarming and critical" shortage of chaplains is developing, warned Col. Gynther Storaasli, secretary of the

National Lutheran Council bureau of service to military personnel.

Forty Lutheran chaplains are needed immediately, said Col. Storaasli. He proposed that Lutheran denominations establish central bureaus to call men to the chaplaincy, rather than wait for them to volunteer.

To stimulate recruitment of chaplains the U.S. Navy modified its age requirement this month, moving the age limit up from 34 to 39 for civilian clergymen to become eligible for commission. The navy says it has several hundred vacancies to fill. At least 300 more Protestant chaplains are wanted by the army.

### Yugoslavs give back church

Roman Catholics reported from Yugoslavia this month that the Tito government has increased its hostility toward their bishops and priests. The Communist Party central committee in S venia ordered an "all-out and systema struggle" against the hierarchy.

Newspapers accuse Roman Cath leaders of interfering in the affairs of state and trying to regain their prev power.

Lutherans in Yugoslavia have been joying increasing freedom in rec months. In Sarajevo the largest Luther church in Yugoslavia (*see photo*) been returned to the congregation a place of worship. It was seized as G man property by the government after war. Lutherans recently organized a N tional Council, representing 150,0 members of the four churches of country (Slovak, Hungarian, Croati Slovenian). The council named de gates to attend the Lutheran World F eration in Germany this summer.

BIGGEST CHURCH IS RETURNED
*Government releases Lutheran church*

# World News Notes

### Americans share their wealth

Without any shooting, Americans have come through a social revolution in 10 years which has gone a long distance toward ending extreme poverty. Elaborate studies and charts showing upgrading of family income in the United States have been made by Dr. Simon Kuznets of the University of Pennsylvania.

The number of families receiving $3,000 or more annual income, Dr. Kuznets finds, has increased from one in 10 in 1939 to one in two in 1949. One family out of 45 got $5,000 or more in 1939 . . . in 1949, one out of six.

Three-quarters of the American families had incomes below $2,000 a year in 1936. Only one-third were at that level in 1948. About 10 per cent of American families now have incomes under $1,000, but a dozen years earlier half of the families received that little.

A "family" consists of one or more individuals living from a common income. In 1949 there were 48,028,000 such units in the U.S.

Rising prices and taxes reduce the buying power of increased income, but the net buying power of the average American has been sharply increased. This is because the American economy is producing greater wealth than a dozen years ago, and because three-quarters of the increased wealth has been channeled into the pockets of the poorer half of the population.

### Segregation sustained

A hundred Negro children in Virginia went on a school strike last spring because their schools are not as good as those the white children attend. Parents sued for their admittance in the white schools, attacking the state law forbidding this.

The suit was decided by a federal court this month with a ruling upholding the state segregation law. The judges agreed that schools for Negroes do not equal schools for whites, and ordered county school authorities to raise standards "with all reasonable diligence and dispatch."

In Washington, D. C., schools there are now more Negro children than white. But schools for white children have many more teachers and are less crowded than those for Negroes. The District Board of Education asked this month for a report within 30 days on the "moral correctness" and the saving in money which would result from a single school system.

### Puerto Rico decides

In a quiet and orderly manner the people of Puerto Rico voted this month to become "a free associated state"—not with full standing as one of the states of the U.S. (taxes would be too high), but not an independent nation.

By a four to one vote, they approved a new constitution which gives their island home rule on all domestic questions. The President of the United States can send in troops only in case of an invasion or rebellion.

Unlike the Philippines, which chose to become an independent nation just after World War II, Puerto Rico keeps its tie with the U.S. and may in the future appeal to be received in full standing as a state.

The new constitution will prevent the use of public funds for parochial schools. This was a point Protestants felt obliged to defend vigorously. Roman Catholics are a majority of the population.

# Washington

## STUDY OF HEALTH NEED

TO WHAT EXTENT should the U.S. government be responsible for the health of all its citizens? This question has been one of the storm centers of the Truman administration.

The President's early proposals for compulsory health insurance were vigorously and successfully opposed by the American Medical Association. His reorganization plans to promote the Federal Security Agency to a cabinet-rank department dealing with health, education, and social security were twice voted down by Congress.

Some have reacted violently to any proposal that might lead toward a "welfare state." Others have favored a system of public health insurance such as that used in Great Britain. Between these two positions are an endless variety of points of view, each held by men who sincerely seek the best solution. The net result has been an increasing concern among Senators and Congressmen over health problems and a realization that good medical care at a reasonable cost is not available to all the people.

### Health Commission

Knowing that health insurance legislation has little chance of passage at this session of Congress, but conscious of the growing interest in the problem of public health, President Truman decided to approach it from another angle. He appointed a Commission on the Health Needs of the Nation to study the facts and recommend courses of action.

This was a wise step, since it removes this important problem from the area of politics. The Commission is non-partisan and is made up of professional medical men and laymen. When it presents recommendations after a comprehensive stu they will not be tagged with a party lab and are likely to be taken seriously.

The Commission will be asked to e plore a number of problems:

1. Supply of physicians, dentis nurses, and hospital administrators.

2. Capacity of medical schools f training an adequate supply of compete personnel.

3. Relation of local public health un to present mobilization needs and futu civil defense needs.

4. Requirements of defense productio areas for medical facilities and docto

5. Adequacy of the present supply hospitals and clinics.

6. Need for medical research to kee abreast of new developments.

7. Relation of military, civil defens and veterans' medical needs to the mai tenance of civilian health standards.

8. Adequacy of private and public pr grams for financing medical care.

9. Extent of public health services an expenditures at the federal, state, an local level.

The last two points are the most co troversial. They could be buried in th mass of data produced by the President Commission. However, with the factu findings as background, they could pr vide a cutting edge for the whole repor

Chairman of the Commission is D Paul B. Magnuson, former medical d rector of the Veterans Administratio who resigned as a result of a fight to kee the VA medical service at a high profe sional level and free from political co trol. The caliber of his leadership will g far toward assuring public confidence i the integrity of the Commission's repor

—ROBERT E. VAN DEUSEN

# Canadian Affairs

## OVER FOURTEEN MILLION

During the past 10 years Canada's population increased by 21.8 per cent according to census totals just released. As of June 30, 1951, it was 14,009,429—two and a half million more than in 1941.

In the same period the membership of ULC churches in Canada increased a mere 6 per cent: 63,274 to 67,016. The province-by-province population score which follows is a revealing—and somewhat disconcerting—comment on home mission potentials.

Newfoundland. This tenth province recently added to Canada has 361,416 people, but no Lutheran congregation.

Prince Edward Island. No Lutheran churches in this, the smallest of the provinces with a population of 98,429. (In 1941 there were only 45 Lutherans on the whole island.)

Nova Scotia. ULC's Nova Scotia Synod is the only Lutheran group. It increased from 6,517 to 6,784: 41 per cent. Population increased to 642,584: 11.18 per cent.

New Brunswick. About half of this province is Roman Catholic. There is no Lutheran work. Population increased 12.75 per cent to over half a million.

Quebec. The Canada Synod and the Ontario District of the Missouri Synod have five congregations each in the western part of the province. Canada Synod membership declined from 1,593 to 1,382. Population passed the 4 million mark with an increase of 723,799: 21.72 per cent.

Ontario. More than half the ULC's Canadian membership is in this area. During 10 years it went up 3,572 (11.3 per cent) to 35,069. Ontario added 809,887 (21.38 per cent) to hold its place as the largest province with 4,497,542.

Manitoba. The first of the prairie provinces had a relatively small growth (6.41 per cent) to reach 776,541. The ULC's 45 congregations are divided almost equally between the Icelandic Synod and the Western Canada Synod. Their membership slipped by 173 to 9,808.

Saskatchewan. This is the only province to show a decrease in the 10-year period: 7.17 per cent to 831,728. The ULC decrease was sharper: almost 15 per cent to 5,474.

Alberta. Population up 18 per cent to 939,501; ULC membership up 7.2 to 7,584.

British Columbia. With the highest percentage increase of the 10 provinces (a whopping 42.47) B. C. is becoming the California of Canada. Its increase of 347,349 puts it in third place in Canada with a total of 1,165,210. Our church membership increase, too, is large; 183.1 per cent! But when you look at the actual figures it becomes pitifully small. In 10 years, four congregations with 323 members became six with 915.

These comparisons, limited as they have been to ULC figures, are necessarily only a general picture of the Lutheran Church in Canada. But since the ULC is the largest Canadian Lutheran group, they have considerable significance. Dominion population is rising rapidly; the church is responding slowly. There is a great future ahead—the church can rise to it.

Further figures on Canada's population will be issued by the government from time to time. One of the items most eaerly awaited is the classification by religious denomination. In 1941 there were 401,153 "Lutherans" by census count.

—NORMAN BERNER

**The Board of Social Missions helps us in**

# FACING OUR SOCIAL PROBLEMS

By ALBERT P. STAUDERMAN

**ULCA agency is charged with responsibility of studying urgent questions, promoting evangelism and developing welfare work**

PERHAPS YOU'VE SEEN a newspaper headline something like this: "UNITED LUTHERANS WANT U.S. TO SIGN PEACE TREATY WITH JAPAN."

How does the newspaper know what United Lutherans want? We are a group of nearly two million people scattered from coast to coast. Who speaks for us on such a question as a peace treaty?

The answer is that our church has an official agency which studies social questions and tries to reach decisions about them. It does not endorse a specific bill pending before the U.S. Congress, or condemn some other bill. But it speaks out on the principles involved in legislation and public life generally.

THIS AGENCY is the Board of Social Missions, a group of 21 people elected by conventions of the United Lutheran Church. At present the group includes five businessmen, three college presidents and one professor, a judge, two housewives, seven pastors, a government official, the director of a welfare agency. They meet twice a year to talk over world problems.

One of the board's full-time staff secretaries, the Rev. Harold C. Letts, studies such problems from the point of view of the Christian conscience. He brings recommendations to the board's "Committee on Social Action." After long discussion in the committee and the board

COMMITTEES STUDY IMPORTANT ISSUES
*After lengthy consideration, a statement may be made*

statements on important social questions are framed. These are valuable to help the rest of us church people in our thinking on complicated problems of our day.

At the last meeting of the Board of Social Missions, for instance, a statement in opposition to Universal Military Training was adopted. Earlier in 1951 a full-length statement on human relations, which had been under study for several years, was made public.

There is seldom complete agreement in the board on these statements, but extended discussion is necessary and the majority prevails. They are issued then as statements of the board. If the ULCA Executive Board or a church convention also approves them they become official statements of the church.

Moral questions of all sorts which enter into the lives of church people are studied by the social action secretary. Information is provided for pastors on subjects such as narcotics, alcoholism, and the like, so they can deal intelligently with cases which may arise in their parishes. Study of marriage and family life also has been an important part of the social action program.

One enterprise of this department is the "students-in-industry" project conducted during the summer for a small group of college students. By working in factories the students learn at first hand of industrial problems. Guided by leaders in industry and the church, they then study and discuss labor-management relations, maintaining Christian attitudes at work, and developing adequate church programs for industrial workers.

SOCIAL ACTION isn't the only concern of the Board of Social Missions. It has two other important jobs—evangelism and social service. The board's work is divided into three parts as the natural consequence of its origin. It was created in 1938 by the merger of three groups.

For its first 20 years, the United Lutheran Church had a Board of Inner Missions, a Committee on Moral and Social Welfare, and a Committee on Evangelism. In 1938 the three were merged into the present Board of Social Missions.

A constitution for the new board was presented to the 1938 convention. As often happens, the major part of the constitution was adopted without change, but the big fight developed over the detail of a name for the new board. Those favoring retention of the name "Inner Missions" battled one entire afternoon, until a weary convention which had already extended its session for more than an hour voted them down. The Board of Social Missions came into being.

WHEN THE NEW BOARD convened at the call of ULC President Dr. F. H. Knubel on Dec. 1, 1938, it chose Mr. Carl M. Distler of Baltimore as its first president. Dr. Clarence E. Krumbholz, who had been secretary of the Board of Inner Missions, served the new board for its first year, then resigned to join the National Lutheran Council staff. From a Richmond, Indiana, pastorate, the board called as executive secretary the Rev. Dr. C. Franklin Koch, who took office on Feb. 1, 1940, and still heads the work.

Dr. Koch's background helps him know the church from coast to coast. Born in Pennsylvania, he grew up in Indiana, attended Pacific University and Hamma Divinity School in Springfield, Ohio. After an associate pastorate at Kountze Memorial Church in Omaha, he served congregations at North Platte, Nebraska; Sioux City, Iowa; and Richmond, Indiana. Now, just to prove he's not partial to either coast, he lives on Long Island almost within sound of the

BOARD AND STAFF IN SESSION
*Problems are forgotten for the moment*

Atlantic's breaking waves.

In the plainly furnished offices of the board in the Lutheran Church House in New York City, Dr. Koch outlined the immediate program and objectives of the board to me.

EVANGELISM WAS the subject closest to his thoughts, for he had just returned from the all-Lutheran evangelism conference at Minneapolis.

"Our evangelism program will be carried on side-by-side with that of the National Lutheran Council," he explained. "Smaller institutes along the same line as that in Minneapolis will be held in several centers this year. We will take the lead in areas where the United Lutheran Church is strongest."

Rallies and institutes are only one phase of the evangelism program, Dr. Koch pointed out. Another emphasis will be on preaching missions. These are usually a week-long series of evangelistic services, and house-to-house visitation.

"Big-name preachers aren't necessary for the success of these missions," Dr. Koch said. "Pastors can exchange pulpits for this sort of thing with fine results. Proper preparation is the key to success —preparation of parish and preacher."

Visitation evangelism, which has accomplished notable results in past years, will be continued strongly. "Visitation evangelism has kept some struggling congregations alive," Dr. Koch reported. "Impetus given by this program has strengthened churches in many areas and given new life to some which might otherwise have been lost."

Since the resignation of the Rev. Roya W. Lesher, who was evangelism director from 1946-51, Dr. Koch has been acting as director. Associate directors are the Rev. Peter J. Dexnis and the Rev. Clifto M. Weihe. A former director was the Rev. Dr. Oscar W. Carlson, now pastor of a church at Baltimore, Maryland, who headed the department for four years.

INNER MISSIONS constitute another area of the board's work, with the Rev. Franc A. Shearer in charge. Advisory contacts are made with all the church's charitable institutions and agencies.

Special plans for the coming year in

**Lutherans give millions of dollars each year for our children's homes, homes for old people, hospitals, settlement houses, camps for underprivileged children, and other projects we classify as "Social Missions." The Board of Social Missions is not directly involved in financing any of these projects. Its service is advisory, educational. The actual cost of the Board of Social Missions to the church is estimated in 1952 at $98,670. This is about 2 per cent of the total operating budget of the United Lutheran Church in 1952.**

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clude a "clinic" for child-care agencies. An expert has been engaged to make a study of institutions which request it. After conferences with the institution's board and staff members and a complete survey of needs and facilities, he'll recommend improvements and changes. A similar service for homes which care for the aged is planned in the future.

Survey of need for social work in the ULCA synods also is on the program of this department. Conditions have changed radically in social work since the days when large institutional building was in favor. Pensions for the aged have given them a new measure of independence and have made many unwilling to enter homes where their life is regulated.

Increased building costs have also affected the type of work that can be done. A suitable home for the aged now costs about $7,000 per room, Dr. Koch estimated, plus annual maintenance. A single worker can therefore serve 50 people for a whole year for the cost of one room in a building. This makes necessary a new approach in care of children and the aged. It's part of the board's program to keep synods and agencies informed of current trends.

DISASTER RELIEF is a little-known but urgently important part of the board's work. When lightning wrecks a chapel, or floods make homeless thousands of people, it's the agency which must decide what help is needed and then distribute aid. On several occasions this has been a life saver for people and congregations.

Although the Board of Social Missions is youngest among the ULCA's elective agencies, it already has an honor roll of members who have served with distinction. Among these is Dr. Harold S. Miller of Brooklyn, president for some years.

PRESENT BOARD MEMBERSHIP includes several who have special qualities which make their guidance and counsel unusual. President of the board is Dr. Harold Lentz, Ohio pastor recently called to head Carthage College. Another member is Dr. Herman S. Keiter, faculty member at Hartwick College and a leading advocate in the ULCA of social action. A lay leader of prominence is Clarence B. Noelting of Indiana, who has wide and diverse interests in church and economic life. An industrialist, he heads the Faultless Caster Corporation; a churchman, he has for years taught a Bible class in a city prison. Former evangelism director, Dr. Carlson, is also now a member of the board. So is the Rev. Carl Futchs, head of New Jersey's Lutheran Welfare Association.

THE BOARD OF SOCIAL MISSIONS is the only board which has no specific administration assignment from the church. It doesn't publish Sunday school lessons, run missions or schools, pay pensions. Therefore its budget is not as high as some other boards. In 1952 it will be allotted about $98,000 from apportionment funds for its work. It has six full-time staff members, including Miss Isolde Eland, immigrant and social worker at Ellis Island, New York.

# Rural Churches Can Be Helped

By REGINALD DEITZ

**Conference at Toledo discusses problems and opportunities which are now confronting the ULC's country congregations**

"THE RURAL CHURCH is getting out of the mud," said Dr. Fred Wiegman of Akron, Ohio.

"Any slipping away from the Christian ideal in the most Christian part of America would be disastrous," said Dr. Franklin Fry a little later, referring to the rural church in America.

Both speakers took part in the Rural Institute conducted by the Board of American Missions at Toledo last week for a small group of church leaders ("top brass," a visiting DP pastor called them) and rural pastors. For a day and a half synodical presidents, mission secretaries and representative rural pastors discussed characteristics, problems, and opportunities of ULC country congregations.

IN THE OPENING ADDRESS Dr. Wiegman said that having come through the crudities of the pioneer stage, the sectarian isolation of the next stage, and the bland secularism of the most recent stage the church's task now is to permeate the whole community with the gospel of Jesus Christ. How to do this, how to help the rural church keep its spiritual integrity and hold it to its evangelic task was the underlying concern of the institute. There was genuine and ungrudging respect for the dignity of life in rural America and the country minister's high challenge.

How to rehabilitate a rundown and all-but-dead rural parish was discussed from first-hand experience by the Rev. H. E Poff of Cambria, Virginia. Many con gregations have been allowed to withe and decay. One country councilman wa reported to have said, "This church wi never die as long as we have this ceme tery here."

Dr. Earl Rahn of Philadelphia led th group in considering the program of par ish education for a congregation with lim ited facilities. Later a panel discussio led by Dr. R. H. Gerberding, executiv secretary of the Board of American Mis sions, dealt with urban influences on th rural church's life—economic, parochia and social. Panelists were three syno presidents—Dr. Harmon J. McGuire o Illinois, Dr. F. L. Conrad of North Caro lina, Rev. Frederick R. Ludwig of Iowa

Reported in the course of the discus sion was the advice of a country pastor t his son: "When you go to a city church take your best suit. When you go to country church, take your best sermon.

LIVELIEST PART of the program was th round-table discussion at which Dr. Fr was moderator. The Rev. Fred Blank o Centerport, Pennsylvania, discussing th impact of higher education on the rura church, reported that rural parishes wer sending proportionately fewer young me into the ministry than in a generatio gone by. "The rural church is not re plenishing its leadership," he declared "Church colleges do not appeal specifi cally to rural youth."

How a city girl becomes an able rura

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The Rev. Mr. Deitz is a member of the faculty of Gettysburg Seminary.

IN THE MOST CHRISTIAN PART OF AMERICA

Christian leader was presented with humor and discernment by Mrs. Arthur P. Snyder of Lehighton, Pennsylvania. She said she was "petrified with fear" when she and her husband came to the four-congregation parish 24 years ago. She knew she had nothing in common with the farm wives and was afraid the traditionally conservative parishioners would not accept her.

SOMEONE, SHE SAID, advised her to accompany her husband on his pastoral visits. While her husband chatted with members of the parish, she was unable to join in the conversations because she didn't understand Pennsylvania Dutch.

"The only thing I could do when I visited the parishioners in their kitchens was to eat," she said. "The result was that I gained 30 pounds in my first eight months in the parish."

Mrs. Snyder started a flower garden in order to have something in common with the housewives of the parish. A course in flower arrangement aroused the interest of the women and a garden club was formed. Results were so successful that the congregations vied with each other in buying additional space for her garden. "I wish they'd stop," she said. "My tiny plot has developed into several acres and it's just too much to care for."

THE REV. E. L. LEISEY of Robesonia, Pennsylvania, discussed the problems involved in shaking age-old relationships and dividing multiple parishes for more effective Christian leadership. "The problem is how to get all the big frogs in the puddle together," he said.

Features of special services for rural churches for harvest and Rogationtide were described by the Rev. Luther Schlenker of Perkasie, Pennsylvania.

Prominent in all discussions was the assumption that the key to better rural churches is a finer rural ministry. It was stated that this will not come to pass until country congregations lose their inferiority complex, recognize both their resources and opportunities, and begin to pay salaries which will attract and keep the best type of leadership.

General chairman of the institute was Dr. Karl Henry of the staff of the Board of American Missions. The Rev. H. H. Mahl of Fort Plain, N. Y., was chaplain.

FOURTH IN A SERIES ABOUT DEATH

# The Christian Funeral

By RUBY LORNELL

**Failure to recognize that God is the Lord of Life and the conqueror of death leads to sentimental pretense at service**

A BIZARRE PICTURE APPEARED in the newspapers not long ago—a man sitting up in his own coffin. He was rehearsing his own funeral. He listened to his own obituary, chose his own casket, experienced the ride in the hearse.

I don't know what factors prompted his action. It looked to me like a particularly childish bit of exhibitionism. Yet, in that play-acting there was a commendable factor: he knew he would die and made preparation for his funeral.

Funeral planning is generally considered the special prerogative of (1) the morbid and depressed creatures who long for death; or (2) those who are "eccentric" if they are rich, or "tetched" if they are not rich. Yet it is a fact that we are creatures of ceremony. Universally, people of all races surround the important periods of life with ritual and forms.

TO SAY THAT DEATH marks an important experience in our lives is supreme understatement. Hence, around that event has evolved some type of ritual for every race of man. And because death is inevitably tied up with our beliefs on the ultimate meaning of life, that ceremony is religious.

I can agree with those who find our present-day funerals pagan, but I cannot go along with them when they would therefore abolish all ceremony.

"Just put me in a wooden box," they say. "Bury it and let that be the end."

But that is ridiculous pretense, unless life has no meaning whatever. If any person believes this, perhaps his dead body should be simply placed in a box and buried, with no further ado. But such a creature I have never met.

FOR MOST OF US, death is a moment equaled only in importance by birth itself. To pretend otherwise is delusion. It would seem, then, that to think of funerals should hardly be classed as bizarre perversion. This does not include that large company who live and act—and die—as if God were dead, who have never faced the fact of death but have a vague, misty shadow of a hope that there is a Beautiful Isle of Somewhere. For them, the muted organ, the banks of flowers, the professional soloist must masquerade as best they can the naked face of death. I have a feeling of pity for their tragedy, but we do not speak the same language.

I am thinking, rather, of the death of the Christian, the man or woman who knows in Whom he believes, who sufficiently understands the story of Easter to know that God is not dead, who has been honest enough to see himself for the sinful creature that he is, humble enough to confess his sinfulness to God, and

childlike enough to accept God's amazing offer of forgiveness. The ceremony surrounding the death of such a man or woman can, I believe, be a source of strength and comfort to those left, and a powerful witness of faith in the God Whom we worship in Christ.

To believe that even such a funeral can be a ceremony of unmingled joy is again pretense. For death must always be, in a limited sense, a tragedy. It is the final "no" to an existence that is good because God has made it. Frequently it leaves behind a sense of loneliness and grief so deep as to be totally inexpressible. The Christian good news has never pretended that bad news didn't exist. The Gospel is Good News because it recognizes the depth of evil—and then defeats it.

IN RECOGNITION of our human despair the *Order for the Burial of the Dead* begins with the ancient plea: "Lord, have mercy upon us," and continues with the cry of the Psalmist that is wrung from a soul in agony: "Out of the depths have I cried unto thee, O Lord."

But the Christian service does not long remain on that level. Soon is read the Psalm that has been a life-line to many: "The Lord is my Shepherd, I shall not want . . . Yea, though I walk through the valley of the shadow of death, *I will fear no evil: for Thou art with me . . .*" Then follow selections from the New Testament that give the Christian firm ground on which to stand in his hope of the new life: ". . . and whosoever liveth and believeth in me shall never die."

Despair is countered by hope in the living God through faith in His Son. It culminates in sure knowledge that salvation is from God, making it possible to say humbly but confidently: "Lord, now lettest thou thy servant depart in peace: according to Thy word . . ."

All of this is prescribed for us by the church, but it may be more meaningful to us if we can understand, before we are among those who mourn, the depth of the Christian faith that it proclaims.

DETAILS NOT PRESCRIBED by the church but left to us to determine should be kept in harmony with the spirit of the service. If there is incidental music, it should be in keeping with the simple dignity of Christian burial. Undoubtedly the words of *Nearer, My God, to Thee* are in the tradition of the Christian faith. But isn't it possible that the melody has become so associated in our minds with great emotional stress that instead of directing our thoughts to God, as it should, it focuses thoughts on our own sorrow? Then self-pity brings an emotional upheaval that destroys the living hope. Might it not be wiser to choose some hymn that centers not on our sorrow but on the fact that God lives? For example: "I know that my Redeemer lives . . . He lives to help in time of need . . . He lives and I shall conquer death . . . I know that my Redeemer lives!"

Flowers on the altar, symbolizing the Resurrection of our Lord, are eloquent testimony to our faith. But masses of flowers, twisted into odd shapes, vying with one another in magnificence until the very atmosphere becomes heavy—isn't such a display at best a well-meant but futile effort to comfort the bereaved, and at worst, an expensive but futile attempt to conceal the fact of death?

Again, in the choice of a casket, the Christian must keep in mind that He Who created us from dust is able again to resurrect us from the dust. Not copper, or cement, or the richest satin lining can accomplish anything. The body is dead. Its resurrection is not ours to plan, but His to accomplish.

The growing custom of small sunken markers to designate the place of burial harmonizes better with the Christian faith than heaps of stone that compete with one another in magnificence, presumably to declare to the world in what high esteem the deceased was held. The cemetery ought to remind us of two things. Death is truly the great democracy, where the humble, the proud, the rich, the poor, the successful, the failures, all mingle in one earth. Secondly, we are a part of a communion of saints that reaches out not only geographically through all the world, but conquers time, for those who have gone before us are also members of the Church Triumphant. Paul's words ring clear "The truth is that we neither live nor die as self-contained units. At every turn life links us to God, and when we die we come face to face with Him."

In all of these auxiliary details, simp dignity rather than ostentation ought be the keynote. The very meaningful a satisfying custom of memorial gifts c be directed into other channels such church furnishings, missionary fund Christian education funds, and the cou less others where the work of Chri among the living can be carried on in t name of those who have died. In eve detail, the Christian funeral ought to pr claim (again Paul's words) "I have b come absolutely convinced that neith death nor life, neither messenger heaven nor monarch of earth, neith what happens today nor what may ha pen tomorrow, neither a power from high nor a power from below, nor an thing else in God's whole world has a power to separate us from the love God in Jesus Christ our Lord!"

### Challenge of Faith

Everywhere in the world there is need of greater tolerance. I have run into that particularly in working in the Far East. There is need of much closer co-operation between free east and free west so that we can all preserve our freedom. However, that co-operation is not greater because the people of Asia fear the intolerance and arrogance of the Western white people who often in Asia have displayed a sense of superiority, based only on color, and who have ignored the richness of the cultures and civilizations of Asia. We shall particularly face in Japan the challenge of working in free co-operation as equals to promote peace and security in the Japan area.

I am confident we shall meet that challenge because basically the peoples of the West do believe in the equal rights and equal destiny of all men. That faith had its beginning in Judea, where east and west meet, and throughout our national history our greatness has come from acts inspired by faith that all men were endowed by their Creator with equal and inalienable rights. Throughout our national history we have performed great deeds inspired by that faith. All about us lie new opportunities and new occasions to renew that faith in those deeds.

—John Foster Dulles

# We Made A New Movie

By HENRY ENDRESS

**Latest film venture under ULCA auspices lets the Scriptures speak through men's adventures to emphasize value of Bible in daily life**

ACROSS THE STREET on Stage 4 at the Hal Roach studios, Culver City, California, a film company was producing an *Amos 'n' Andy* television show. Over on Stage 6 another unit was making an Abbott and Costello feature.

But on Stage 5 in a huge hangar-type building, the cameras of Cathedral Films began to grind on the newest ULCA film, *45 Tioga Street*. Our neighbors were no disturbance. As a matter of fact, we used a staircase set from the Abbott and Costello film for the European escape scene in our film—at no cost to the ULCA.

*45 Tioga Street*, a 32-minute sound film, is a joint venture of the Parish and Church School Board and the Lutheran Laymen's Movement for Stewardship. Pastor George B. Ammon of the Parish and Church School Board was my co-worker in producing the film.

The movie is one of the main helps for the ULC's 1952 emphasis on the Bible in daily living. In almost all synods it is being distributed to congregations through their synodical stewardship secretaries or chairmen. There's no rental charge for ULC congregations or institutions. Others will pay a small fee.

*45 Tioga Street* is different from previous films. This time you don't get the story of the fellow who insists that he doesn't believe in stewardship, and then ends up being converted.

The leading character is the Bible itself. Yet it is not a history of the Bible nor a lecture about why you ought to read it. It relates Scripture to vital problems. Not everybody is converted and lives happily ever after. At the end one man tears up a Bible, walks out, and slams the door.

This new film lets Scripture speak. It is thought-provoking, discussion-inciting.

ITS MAIN PURPOSE is to stimulate people to read the Bible, not merely as beautiful literature, but because God is trying to say something to them through incidents and characters of Old and New Testaments. To quote Harry Reynolds of the film story, "It's like a personal letter from a loving Father to His children."

Next objective is to show how some people made use of God's Word in meeting problems of their daily lives. To accomplish this through a dramatic story, we assembled a group on a street in the tenement district of a large American city.

AS THE STORY UNFOLDS, Danny Parker brings home a Bible from confirmation class. The kids make fun of him. His father doesn't want a Bible in the house. Two men, Harry Reynolds and Abe Rubenstein, then take Danny aside and, through personal testimony, strengthen the boy's faith and courage.

Through their experiences, we learn what the Scriptures say to a broken family, to a Christian boy facing ridicule by his friends, to a man pressed down by

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Mr. Endress is executive secretary of the Lutheran Laymen's Movement for Stewardship and producer of many successful church films.

THE BIBLE CHANGED THEIR LIVES
*. . . a scene from the film*

prejudice, to a Jew who finds Christ in the faith of a friend, to a young man tempted by easy money, and to a father who stands helpless at the bedside of his dying son.

Such a story stimulates interest in the daily *study* and *use* of the Bible. It offers pastors and lay leaders springboards for sermons, talks, and discussions. While problems such as race prejudice and breakdown of Christian ethics are incident to the main purpose, they prove that God has something to say about vital issues today.

ONE OF THE HIGH experiences of this production came through casting the roles. For the episode in which the "Feeding of the Five Thousand" is re-enacted as a community play, we needed actors to portray Jesus, his disciples, and the crowd.

For Andrew, we chose one of our o standbys and ULCA member, Pa Power, who off-screen is Luther Veste gard, evangelism director of First Engli Lutheran Church, Los Angeles.

For Jesus, we sought a first-rate act who would not give the traditional Angl Saxon portrayal of the Master. Aft talking with many agents and actors, w chose a fine young actor with a great de of stage and screen experience, Boo Coleman. He has a strong Semitic fac He needed little make-up because he wo a real beard and long hair which he ha grown for another film. In the tests, h emphasis was on Jesus who taught wi authority but, at the same time, was hum ble and kind. He injected none of th patronizing attitudes and rolling tones o the old-line Shakespearean actors. Boo Coleman was our man.

TO MAKE THE ESCAPE from behind the Iron Curtain authentic, the Czech sequence was written with the help of a German newspaperman from Berlin. We limited the players to European actors with genuine Slavic accents, and with some remarkably fine sets designed by Director John T. Coyle, we created an unusual mood.

Prejudice is one of the major problems in all parts of America. Certainly, we felt, this film should allow Scripture to speak out.

We decided that the audience should have a first-hand experience rather than have men discuss the problem second-hand. We made full use of our visual medium to let the audience see in the fine character of the negro, Harry Reynolds, a fellow Christian who is trying to live the faith just like the rest of us.

WHILE IT TOOK MONTHS to prepare the script, the shooting schedule ran only four days. Three and one-half were spent indoors on the sets of Stage 5. The rest of the time was taken up out on the Hal Roach lot on the street set renamed Tioga Street. As always, many of our ULCA pastors and laymen were there with their families to watch the shooting.

Weather conditions prevented much outdoor shooting. Because of California smog, even outdoor scenes on Tioga Street had to be lighted artifically. Smog also prevented our use of Grace Lutheran Church, Culver City, for exterior scenes at the end of the film. We did the next best thing by building a church front on the indoor stage. To the delight of Pastor William H. Blough, Layman Gene Hoeftman, and other members of our Culver City congregation, we called the movie church "Grace Lutheran."

# PRESCRIPTION FOR LIVING

By ALICE M. READ

**The doctor gave his patient some good advice that proved to be the best kind of medicine**

I LOOKED ACROSS the table at my friend. She appeared 10 years younger than the last time I had seen her. Her eyes sparkled as she told me about her work. She glowed with health and zest for life.

"Jane, you are feeling much better, aren't you?" I asked.

"Oh, yes! I feel better now than I have for years," she answered.

"That's fine. I really was worried about you the last time I saw you. That was about a year ago, wasn't it?"

"YES. I WAS GOING to the doctor then," she said. "I was very discouraged because I felt so miserable and still the doctor couldn't find anything wrong with me. I guess when I first went to him I was too thin and run down. I honestly didn't feel any better after I had taken his medicine and had gained weight and strength."

"Did you go to a different doctor?" I asked.

"No. One day I told Dr. Thompson how blue and depressed I was about everything. I told him I honestly felt that I didn't have any friends, that my work

bored me, that I had reached the place where I didn't feel life was worth living."

"Oh, Jane, you've always had many friends," I protested.

"Dr. Thompson listened till I was through. For several minutes he stood looking down at his desk till I almost felt that he had forgotten I was there. Then he gave me what I will always feel was a good prescription for successful living."

" 'Jane, there is a little church on the corner down the street. You pass it on your way to the bus stop, don't you?'

"I told him I did."

" 'I want you to stop there when you leave my office. The door is always unlocked. Just go in and sit down a few minutes. Try to talk to God and ask him to help you to regain your confidence in yourself.' "

JANE PAUSED for a few minutes. I knew that she was thinking again about this incident that had changed her life so completely.

"Then Dr. Thompson said he wanted me to start that very afternoon to stop worrying about myself," Jane continued. "He explained that the easiest way I could do that was to start doing things for other people."

"When I left the office, I didn't know what to think. I wondered if Dr. Thompson was telling me that I was to blame for my own condition. I felt just a little sorry for myself. When I reached the church, I started to walk past."

Again Jane hesitated. I didn't say anything because I could see that she had not completed her story.

"Alice, when I turned and went into that church, I made one of the most important decisions of my life. The church was cool and quiet. All the noise from the street was shut out. I went up almost to the altar and sat down. The light from the stained glass windows fell on a bea tiful picture of Christ that hung abo the altar. I don't know how long I s there. I don't know if you could rea say that I prayed. I just asked God help me."

"I couldn't explain why, but when left that church I felt better. I decid then that since I had gone that far would take the rest of Dr. Thompson prescription. Instead of going home, stopped in at a flower shop and bought plant. I took a bus and went out to s a girl who once worked in our office a who was just recovering from a serio illness. We had a wonderful visit. I we home and had the most restful night sleep I had had for a long time."

"BEFORE I LEFT the house the ne morning, I stopped to tell the lady wi whom I stay that I thought her new decorated sun porch was beautiful."

"Alice, for two weeks I made it a poi to say something kind or do somethin nice for somebody every day. By the en of the two weeks I was feeling much be ter. I felt more at ease around peopl I took a new interest in my work. I bega to feel that I was really living."

"In other words you had worried abou yourself till you were making yourse ill even when there wasn't anything wron with you physically," I said.

"Yes. When I began thinking abou other people and spending my time bein considerate of them, I didn't have tim to worry about myself."

"God answered your prayer by helpin you to help yourself," I suggested.

"In fact, He helped me even before asked Him for help. I believe that it wa His guidance that inspired Dr. Thompso to give me the advice that he did."

When I looked into Jane's happy, con tented face, I knew that she was right.

# FIVE MAKE A FAMILY

## HYMN OF PRAISE

I PICKED MY WAY THROUGH blocks and doll dishes to the davenport where I dropped with a thud.

"OO-oo. Feels good to get my shoes off. I must have walked a thousand miles through those stores.—What have you been doing? Looks as though you've been plenty busy."

"Busy" was putting it mildly. Doll clothes, dolls, toy animals, trucks, trains, and assorted items carpeted the floor so thickly you could hardly be sure of the color of the rug. Between the living-room and the dining-room towered an enormous structure made from Pete's erector set.

PETE CAUGHT my eye on it. "Daddy made a skyscraper. Pretty good, isn't it?"

"Yes," Susie contributed, "Daddy worked and worked."

"And he almost said words he can't say because he's on the council. He wouldn't tell me what they are but I know 'cause Jackie says some."

"Was Jackie here? His mother and I were shopping together, you know."

"For Easter things!" Susie started to jump up and down. "What did you get for me, for me, for me?"

"Secrets, hoptoad, secrets."

Dan came in from the kitchen wrapped in the chef's apron I made for him.

"Hi-ya, honey. You look a bit on the weary side. Where's all that vim and vigor you were going to get shopping for a new hat?—Yes, and where's the hat?"

"I didn't get the hat. I'll get one sometime a-l-o-n-e." I glanced significantly at the children.

"See the skyscraper Pete and I made?" he changed the subject.

"I see the skyscraper daddy made and wanted to say bad words about." I teased.

DAN ROARED. "So that's what you heard, eh? Could be. I guess every man is a frustrated engineer at heart. Well, I'm developing into a wonderful cook. Soon as Karen comes back from the store with the mix, I'll pop some biscuits in the oven and when they're done, you shall sit down to a real feast—lamb stew and biscuits a la Melton."

"Sounds wonderful. Where we had lunch the only thing that fit my purse was fruit salad and tea sandwiches. Delicious but not very filling."

"Well, put your feet up and relax. Here's the paper. I'll look at it after supper while you do the dishes."

I LAUGHED BACK at him to show I got the point that he's not taking on all my work as a permanent job, just as Karen burst in the front door. "Mommy, Mommy! What did you bring me? Did you get me an Easter dress?"

"Not this trip, honey. Maybe I can take you with me some day next week."

"Oh, good. I love to shop."

"Well, come along, my shopper," her father suggested. "Hand over that biscuit mix so I can put the finishing touches on our supper." He headed for the kitchen.

My pep began to come back and by the time supper was over I was quite ready to tackle the mountain of dishes, pots,

pans, mixing bowls and other utensils which spells out as plainly as letters, "MALE COOK HAS BEEN WORKING." As I zoomed through them I realized that in spite of its annoyances, the day away from the house had done me good.

When the children were safely in bed, Dan stretched out in his big chair with the newspaper—in spite of his threats about reading while I did dishes, he had insisted on drying for me—and I picked up my knitting. I pulled the feeling of my own home around me like a shawl.

MY SIGH OF CONTENTMENT must have come from my boots, for Dan looked over the corner of the page with a smile. "As bad as all that?"

"Not bad, good. I like us and our sense of values and I'll know better than to let myself in for shopping with Joyce Matthews again.—Not that I didn't enjoy the day, once I made up my mind that my shopping was just going to be left undone while I helped with hers. It's been ages since I've had lunch at Holbrooks'."

"You women! Couldn't you just speak up and say, 'Now I have this and this and this to get for my children when you've bought what you want for yours.' "

"Oh, it wasn't that. She'd have been willing enough to look for things for me. She just can't imagine anyone looking in the places I look. We tried on hats in the Rue de la Paix Shop and you never saw such prices. When I suggested going downstairs, she said, 'Well, it wouldn't hurt to *try*, I guess.' And when we got off the elevator, she started to laugh as though I must think it a huge joke too, 'How could anyone tell whether she liked a hat or not in such a mob? Let's get out of here before we're trampled on."

"I wouldn't have thought Joyce could be snooty like that."

"No. I don't mean she was snoot about it exactly. I guess it's just the wa I might feel if I had a little more read cash.—Help! Don't look at me as thoug I were one of those women who ca never adjust to her husband's salary!"— What I mean is, we'd have more cash t spend if we had a different set of value If we could ignore the needs of th church, give the community chest a do lar the way she did when I was there on afternoon, skip the Red Cross entirel because she's heard of mismanageme somewhere—well, we'll have more mone but we wouldn't be the same us. An I'm conceited enough or something t really like us."

"Well, that's a relief. I was afraid might be going to get a bawling out fo what I spent to treat the scouts the othe night."

"Not bawling you out for anything Just glad you're you."

"It must be tough for couples wh don't see the family finances eye to eye I wish I made enough so you didn't hav to economize so much, though."

"I'd have to be wearing a halo not t wish it too now and then. But I'd rathe economize and feel that we're pulling ou share of the world's load than splurge.— Look around and see if you can find me nice soap box, will you?"

"I'd have to climb on it with you then."

"Maybe the children could take up a offering?"

We laughed at our own nonsense an Dan turned back to his paper. My finger flew as I looped wool in and out over th knitting needles. I found myself hum ming,

"Lord, of all, to Thee we raise
This our hymn of grateful praise."

Funny what tricks your mind can play

# Can't Christians Be Cheerful?

**Faith in God can be expected to produce a sense of confidence that results in good cheer. Persistent grumbling is a sin**

GRIPING IS A SIN.

"Sin" may seem too strong a term to use. Let's put it this way then: a Christian who lets his tendencies to gripe go unhampered is putting an obstacle in the way of the Holy Spirit. And I suppose that is part of the meaning of "sin," isn't it?

The Israelites recognized a cheerful disposition as good therapy, both physical and spiritual. Two of their proverbs are: "A glad heart makes a bright face; But through sadness of heart the spirit is broken." And "A happy heart is a healing medicine; But a broken spirit dries up the bones."

That's very fine for people born with cheerful dispositions. Everyone knows it is easier for such a person to heal, both physically and spiritually, than for the gloomy pessimist. But how about those of us who aren't born with a smile on our lips?

ACROSS THE YEARS there comes back to my consciousness a phrase I once saw in a Bible Concordance while looking up some totally unrelated subject—"cheerfulness, the duty of . . ." Being very young, I smiled with superiority, knowing that a cheerfulness that came from a sense of duty was indeed a shabby sort of cheerfulness. Being much older now, and not knowing nearly so much as then, I think perhaps there is something in that phrase: "cheerfulness, the duty of . . ." For the Christian, one could add: "Cheerfulness, the basis for . . ."

At least, that is what Paul seems to be getting at in his letter to the Christians at Philippi: "Do all you have to do without grumbling or arguing, so that you may be God's children, blameless, sincere and wholesome, living in a warped and diseased world, and shining there like lights in a dark place." (Phillips translation.)

That's where the "duty of" comes in—it's a Christian's business to be cheerful because this cheerless, diseased world needs it so desperately!

THEN PAUL GOES ON to tell them why it's possible: "For you hold in your hands the very word of life." Of course there are going to be unpleasant jobs to do. Certainly there is dull routine. There are petty arguments. There are unfair judgments made against you. There are other people who should be taking more of their share of responsibilities.

All of these things may be true, and ought to be corrected. But in the meantime, don't go around griping about it. Because far more important than any of these little annoyances is the great astounding truth: "You hold in your hands the very word of life." That word of life is, of course, your faith in Jesus Christ. Beside that, all these other annoyances pale into insignificance, not deserving very great attention.

Translating that into very ordinary,

Do all things without grumbling or questioning, that you may be blameless and innocent, children of God without blemish in the midst of a crooked and perverse generation, among whom you shine as lights in the world, holding fast the word of life, so that in the day of Christ I may be proud that I did not run in vain or labor in vain.

*Philippians 2:14-1*

A merry heart makes a cheerful face, bu by sorrow of the heart the spirit is broken.

*Proverbs 15:1*

READ ALSO Acts 27:21-25; Proverbs 17:2

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everyday experiences, wouldn't Paul say something like this: "Yes, I know, Henry. You've been on that Every Member Canvass committee for years, and it's time some of those other fellows did their share. By all means, encourage them to take their part. But if it must fall on you again, do it without grumbling. Remember: Christ died for you. That's the greatest treasure of your life!"

BUT PAUL'S CHEERFULNESS isn't only a cure for petty annoyances. It stems from his implicit faith in the words of his Lord, and ours: "In the world you have trouble; but take courage! I have conquered the world."

Paul knew well that Jesus had given that command of faith only a few hours before He was to face the most grueling moments of His life. This was no superficial "Keep smiling" advice. This was the cheerfulness and courage that flowers from the deep faith that even the crucifixion is a necessary prelude to the resurrection. God has made the world, and He rules it ultimately, no matter how men may try to ruin it.

Because it was a cheerfulness born of faith in the living God, it was possible for Paul to speak with confidence to his fellow-sailors in the middle of a dreadful sea-storm: "Keep up your courage, gentlemen! For I have faith in God . . ."

Today we live in a world where "keep smiling" isn't enough. (We always did live in that kind of a world, but we didn't always know it.) It is well and good for those of us who live in relatively calm an happy circumstances to say smugly "Keep smiling. Tears don't help. There' nothing a good laugh won't cure."

BUT THERE is no curative power in senseless grin for parents who must watc their sons set sail for a strange land, t fight and perhaps to die. There is nc enough in a friendly smile to sustain th patient courage of the daughter givin her life to care for invalid parents. haven't any doubt that a sense of humo can serve as an instrument of God's grace but merely a sense of humor isn't enoug to give us a "cheerful and buoyant spirit that sees that all of life's problems an pains and frustrations, along with it pleasures and fulfillments, can be wove into the fabric of God's purposes for us

And for those thousands of fellow Lutherans on the other side of the worl who have known what it means to hav every "prop" for cheerfulness taken awa from them—can anyone say to them "Cheer up—Christians should be happy" Certainly none of us living in relatively free America can be so grossly stupid a to utter such meaningless nonsense.

But in all penitence and humility, w might pray that Paul's words, writte from his prison cell, might be pregnan with meaning for them: "In conclusion my brothers, delight yourselves in th Lord! It doesn't bore me to repeat a piece of advice like this, and if you follow it you will find it a great safeguard t your souls."

# Personal Problem Clinic

## Wanted—love

QUESTION: I am 37 and unmarried. I have a rather important position with the —— Company. For almost 12 years I have been in the same office. During the first few years it was a novelty, attractive and interesting, but as the years have worn on it has turned rather drab.

While I am a career girl, my work does not satisfy me. Confidentially, my aspiration to have a husband, children, and home has constantly been thwarted. I want love—want it very much—but it always passes me by. If I go out with a man I soon find he is interested in someone else or after a few dates he never again calls up.

Every day I have about the same unsatisfying experience. There is work and more work—then home to a dreary two rooms to fill the time as best I can. I read, I play solitaire, listen to radio, and view TV, but I am still alone facing what looks like a cloudy future.

REPLY: You have a double problem, one phase of it immediate, the other of longer-term character. Every normal person is made for love—along with a number of other important things—but until it comes into your life you have the job of sublimating your urges, that is turning them to other outlets.

It is getting late for your love goal, but it isn't too late. Romance may come rather late in life. Put yourself into the company of mixed groups, be friendly, make yourself attractive in appearance and in manner of behavior and expression, read and observe in order to know your world and to have absorbing things to talk about. Resolve to be an interesting person.

In dates, be a good companion, be willing to talk about the interests of your partner, welcome reasonable expression of affection and return it in measured degree. Don't be too aggressive, possessive, or bold—a man may feel that he is being victimized. Always be polite, considerate, and kind, but don't throw away your dignity.

In the meanwhile recognize the fact that the coming of romance is uncertain. It may not come. Try to redirect your love urge to Christian service for others, church work, music, art, a pet, a hobby, and a renewed interest in your job. In the end this may be the solution to your problem. But if love comes, these achievements will stand you in good stead also.

## Adopted

QUESTION: Henry and I have not been able to decide whether or not to tell our adopted son that he is not our own. My husband feels that if Allen finds out, he will be all upset, will worry, and will care less for us. I think we ought to tell him.

REPLY: It is certain that someone will tell the boy. We always have an oversupply of people who are more ready to meddle into other people's affairs than to handle their own obligations. Tell Allen as soon as a good opportunity is found or you can create one.

Inasmuch as parent-child conflicts are at a minimum in early years, that is the most desirable time to make the facts known. At this time Allen can readily absorb the new information without shock. This may not be the case in later years.

Let both parents be present for the telling, and let each have a part in doing it. Tell him you chose him because you wanted him. Assure him of your great affection, his "belonging" to the family, and your expectation of many happy years together. Answer candidly any questions he may ask, as far as you are able and as far as he can comprehend and appreciate. Do the same about questions which may be raised at later dates. Do not make his adoption a subject of recurrent conversation, but enable him to feel at ease about asking questions. —EARL S. RUDISILL

## Evangelist with a Prescription

**The Practice of Evangelism.** By Bryan Green. Scribners. 258 pages. $3.

The author is an Anglican clergyman, Canon of Birmingham, who has conducted evangelistic mass meetings in New York, Boston, Philadelphia, and elsewhere under the auspices of the Episcopal Church. His method is not flamboyant and his message is not sensational. Yet the attendance, publicity, and the resultant re-orientation of a suave and well-to-do church have been the subject of wide discussion and the ground of hope for a greater day in evangelism for churches which have not felt at ease with Billy Graham. *Time* magazine reported recently that the Protestant Episcopal Church enjoyed a 4 per cent increase in membership last year. The United Lutheran Church's gain will probably be in the neighborhood of 2 per cent. Perhaps we should all read Canon Green.

Chapter headings of the book are the usual ones found in a book on evangelism: The Task of Evangelism, The Necessity of Conversion, The Mission of the Local Church, Evangelistic Preaching, Missions and Mass Evangelism, and so forth. The material and the treatment, fortunately, stem from the author's wide and long experience with evangelism in his own communion, both in England and America.

Many recent efforts to enlighten the church on its primary mission and to spur it on to zealous endeavor have been rechauffes of the visitation evangelism technique, and little more. Canon Green, however, launches out into the deep. He is concerned that evangelism be rooted in and accompanied by sound theology, that the individual evangelized be helped to a richer existence as well as have his name added to a church roll, and that the church's main artery of blood supply be harnessed to its singular task. It is a book sound in theory and practice. It is done with finesse.

The author remains true to the liturgical tradition. He believes that a church with ancient ecclesiastical loyalties can be evangelistic within its own framework. He has demonstrated in practice that it can be done, and, therefore, writes cogently and helpfully.

When a pastor takes the evangelistic pulse of his congregation he usually feels like calling in the doctor at once. Here is a doctor worth considering, in fact, a specialist with a good prescription. It is not easy to take, but if administered patiently and persistently it should add a few beats per minute at least to his own pulse.

OSCAR W. CARLSON

*Baltimore, Md.*

## A Practicing Christian

**Mr. Bradford Gets Around.** Stories of a Christian about town. By Harding W. Gaylord. Muhlenberg Press. 96 pages. $1.25.

You've probably never met a man quite like Perry Bradford. He's a practicing Christian with a sense of humor and a disturbingly direct way of looking at things. It wouldn't occur to most people to ask the town's leading jeweler to put a sign in the window reading: LAY NOT UP FOR YOURSELVES TREASURES UPON EARTH. But it did to Perry Bradford, and he got away with it —for a while!

Perry Bradford measures values with a Christian yardstick. This leads him to some hard decisions in his everyday life. About hitch-hikers, for instance, or about leaving tips for waitresses. It leads him to do seemingly foolish things, too, like lending money to a gambler. Or resisting the temptation to buy a fishing-rod any fisherman would give his eye-teeth for, and then giving the same amount to his church when he was asked for less.

People, frankly, aren't always comfortable when Perry is around. You never know what he'll say or do. He'll even look a gift horse in the mouth (actually, this particular gift horse was a floor lamp Mrs. Van Rensalaer no longer felt a need for, and was

generous enough to give to the church). And then there was the time he removed the cross from the sanctuary before the church service, and no one, including the minister, knew what had become of it.

And yet you'll like Perry Bradford. Two "characters" Perry had dealings with at a rummage sale summed him up rather neatly:

"Peculiar personality!" sniffed Mrs. Bolton. (Mrs. B., as you may have surmised, is inclined to be a bit stuffy.)

"Yes, definitely," agreed the Very Sophisticated Young Woman; "but, you know, I think maybe he has something there!"

*Philadelphia* FRANK RHODY

## Mission History in Japan

**The Christian Century in Japan.** By C. R. Boxer. University of California Press. 537 pages. $7.50.

A thorough review of this ponderous and scholarly volume would cover many pages. The author has chosen for his theme a subject unfamiliar to the Western mind, the first approach of Christian teaching in the islands of Japan. The book covers a full century, 1549 to 1650. It enters into the minutest of detail of the customs, traditions, and daily habits of the then-unknown Japanese people. It also dwells with scrupulous minuteness upon the wily and clever methods of the Jesuit sect of the Roman Church, contrasting Jesuits with the less intelligent but possibly more sincere Franciscan friars who enter into this narrative.

Beginning with the landing of Francis Xavier in 1549, the book tells of the entrance of the Portuguese into the unknown islands, the organization of the first Far East Mission there, its expansion, the prohibition of Christianity in Japan by the Shoguns, and of the savage persecution of the missionaries and the converts.

The appreciation of Xavier himself for the Japanese people is fairly portrayed. With his understanding of the people of the land, it is not surprising that after only a few years, when the great Jesuit left Japan to his fellow missionaries, he said good-by to a thousand faithful Christians, whom, despite his language deficiency, he called the delight of his heart.

The book continues the detailed story on to the suppression of Christianity, the martyrdom of missionary and convert, and the closing of the country to all outsiders. The author shows an almost uncanny acquaintance with the smallest detail, with the Japanese mind and its workings, as well as with old traditions and usages.

The author evidently had access to fundamental sources of Jesuit confidential reports and so brings to the reader new and authentic facts about their practices. He is a retired British army major, now professor of Portuguese at King's College, University of London, and the author of many scholarly articles and books on Europe in the Far East.

To a student of Christian beginnings among all people, no book could prove more valuable or interesting than this. Although more a history than a story, this book can be laid down and picked up again and again, and at any point prove itself interesting and absorbing. The triumph of faith over intrigue, of Christ over kings, and of his Word even if spoken poorly by foreigners of halting tongue, is portrayed clearly and truly in the history of the early missionaries and their converts in sixteenth-century Japan. EMMA G. LIPPARD

*Philadelphia*

## FIGHTING AGAINST FAITH

**The Communist War on Religion.** By Gary MacEoin. Devin-Adair. 264 pages. $3.50.

Here is a review of the Communist war upon religion in all the countries it has enslaved since 1917, a warfare that is logical and systematic as arising from the philosophy of Nihilism. All other persecutions of Christians from the beginning of the present era pale in comparison.

This is the straight tale of Communist policy, as arising from its basic ideas. It is not a full study of the total environment out of which and in which it came and flourished.

*McKeesport, Pa.* JOHN F. C. GREEN

# Lutherans Size Up Opportunities in Georgia-Alabama

By JOHN L. YOST, JR.

**Three Alabama congregations received by synod. All financia quotas exceeded in 1951. Gnann completes 30 years as treasure**

MISSIONARY ZEAL on this frontier of Lutheranism was never more evident than when the Georgia-Alabama Synod met Feb. 12-14 at Decatur, Ga.

Lutherans are newcomers in parts of this territory. Over 200 years ago when Georgia was a wilderness Lutheran people were landing on these shores. But their church never became widely established in this area. Today, with the increasing industry of the South, floods of people "from all over" are moving into a land where Lutheran congregations are few.

The Georgia-Alabama Synod is alert to the situation. When President Charles E. Fritz called for pastors and delegates of mission congregations to stand at one session, half the convention rose to its feet. In one year's time the number of congregations in Alabama doubled—from three to six. The presence of mission developers, as yet representing no organized congregations, and the growing enthusiasm for the Dr. Charles A. Linn Memorial Fund to aid missions, gave the convention a distinct missionary note which was sounded by almost every speaker.

FINANCIALLY, 1951 was a banner year. The synod's record of 132 per cent for Lutheran World Action was tops in the ULCA, according to Synod Director D. A. Sox. The figure of 122 per cent for CHEY announced by Director John L. Yost, Jr., will undoubtedly place the synod among the leaders. The lowest of the big figures was 100.6 per cent of the ULCA apportionment.

Dr. Charles B. Foelsch, pastor of Holy Trinity Church, New York City, was the representative of the ULCA to the convention, held at the newly constructed Messial Church, the Rev. D. A. Sox pastor.

Net increases of 671 baptized, 398 con firmed and 371 communing members wer reported in the statistical totals. This rep resents an approximate 7 per cent increase in each case, bringing synod's membership to 9,734 baptized, 6,627 confirmed and 5,445 communing.

Three new congregations were organized during 1951: Trinity, Anniston, Alabama St. Mark's, Huntsville, Alabama; and Shade Valley Church, Birmingham. Their recep tion into synod entitled Georgia-Alabama t one additional clerical and lay delegates t the Seattle convention. The total is six now instead of four.

MOST DISCUSSION came up over two mat ters which, when brought to a vote strangely indicated almost unanimous opinion. Firs was aroused by fear that the Executive Com mittee ad interim might "over-commit" synod in the rapidly spreading mission pro gram. All sorts of financial figures were pre sented as limitations, starting at $5,000 Final action—"the sky's the limit—and the executive committee's good judgment." Dr Foelsch, Board of American Missions chair man of finance, said he had no fear of any "wild propositions" getting by the watchfu eyes of board representatives.

Someone brought up the subject of dis couraging theological students from marry ing in seminary by withdrawing synod aid from students who do. The slow-moving session immediately came to life. After sev eral pastors had recounted seminary life "in his day" delegates voted to keep hands off the affairs of love.

Many delegates and pastors made a trip on the opening afternoon to the Protestant Radio Center at Agnes Scott College in Decatur. The convention voted to produce two services for coast-to-coast broadcasts over the 200 stations now giving time to the services. Preachers for this fall will be Pastors Henry E. Horn of Augusta and John L. Yost, Jr., of Savannah.

Dr. Raymond D. Wood reported the Linn Memorial Fund only slightly behind schedule on the five-year plan to raise $50,000. The sale of a piece of synod-owned property boosted the fund to more than $8,000 in one year.

Dr. Charles Reinbrecht was the first foreign missionary to visit and address synod in some years. Missionary Reinbrecht will return to Hong Kong after Easter. Sister Bernice Pantel addressed the delegates on behalf of the Board of Deaconess Work.

Other institutional representatives to address synod were: Dr. James C. Kinard, Newberry College; Dr. John L. Yost and Dr. Charles J. Shealy, Southern Seminary; the Rev. Leroy Blackwelder, Lowman Home; the Rev. J. Lewis Thornburg, Lutheridge; and Supt. T. C. Rohrbaugh, Children's Home of the South at Salem, Virginia.

PRESIDENT FRITZ AND TREASURER GNANN
*Thirty years' service*

Election results were as follows: The Rev. Roy T. Troutman, secretary; Dr. R. L. Gnann, treasurer; the Rev. Hugh E. Baumgartner, statistician; the Rev. R. D. Wood, archivist. President Fritz is completing a five-year term of office. Dr. and Mrs. Gnann were presented a silver set in recognition of Dr. Gnann's 30 years of service as treasurer.

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WHEN I THINK OF GOD my heart is so full of joy that notes dance and leap, as it were, from my pen. —JOSEPH HAYDN

✠

# OVERSEAS

## Effects of new Swedish church law are not startling. Question of ordination of women is being agitated again. Clergy and laity differ on it

**SWEDEN: Karlstad. Feb. 22.**—THE NEW law on religious liberty, effective Jan. 1, did not have any great immediate results. A "Society for Religious Liberty" was created at the end of 1951 for the purpose of persuading people to leave the Church of Sweden. Its leaders are well-known atheists—the authors Ture Nerman and Vilhelm Moberg, the university professor Victor Svanberg, and others. In a radio interview on New Year's Day Dr. Svanberg attacked the church and the Christian doctrines vigorously.

Neither atheists nor Free Church people

hurried to the pastors to announce their withdrawal from the Established Church, however. In Karlstad, a town of 36,000, recognized as a Free Church center, only 43 persons left the church. In Stockholm (population almost a million) several hundred left.

It is unwise to draw any definite conclusions from these figures. Some parts of the new law will not be effective until 1953. Until then public school teachers, for instance, must still belong to the Church of Sweden.

A VERY GOOD little handbook on the new law has been published by the Norstedt Publishing House, Stockholm. The author, Bjorn Kjellin, took official part in formulating the law. The title of the nicely illustrated booklet is *Lagen om religionsfrihet* (The law on religious liberty). It gives a short historical survey of the problem of religious liberty in Sweden and a clear introduction to the new law and its consequences.

Another less objective guide was published by Svenska Kyrkans Diakonistyrelses Bokforlag, which is a publishing house in close relation to the Church of Sweden but not officially representing it. This guide tried to counteract Free Church propaganda for withdrawal and caused a good deal of annoyance among Free Church organizations.

The bishops of the Church of Sweden, meeting in Stockholm, issued a letter encouraging pastors to extend generosity and Christian love to those who want to leave the church.

The bishops also discussed the question of the place of women in the church, which continues to be a stumbling block. Various authorities are now sending in to the government their considerations on the suggestions of the committee (see THE LUTHERAN, June 20, 1951). It is evident that the majority of lay people agree with the majority of the committee: women should be allowed to be ordained. The majority of the clergy, however, agree with the minority of the committee: women should not be allowed ordination, but a special ministry should be found for them.

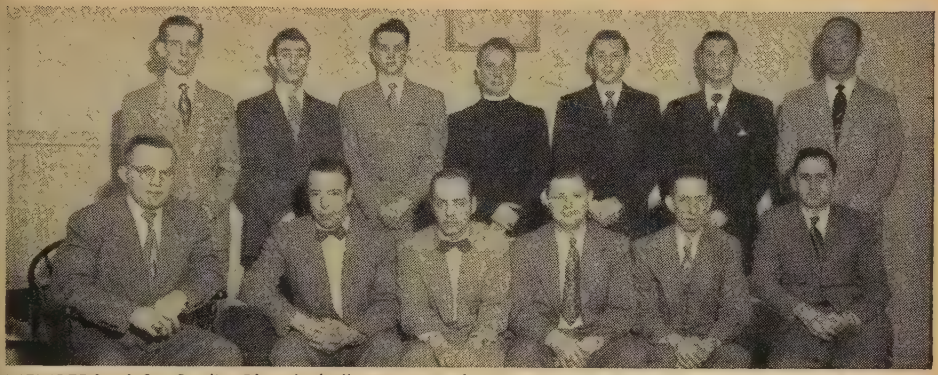
This gulf between lay and clergy thinking is alarming. American visitors have often observed that the same gulf exists on many other questions.

A PRONOUNCEMENT by university theologians of biblical interpretation aroused much opposition. They declared that the idea of women pastors does not square with the biblical ideas of the ministry.

The method of drawing direct, definite conclusions from historical studies of the Bible on practical church problems appeared to many as more Roman than Lutheran. Active church women were highly offended and wrote that these high-church ideas made them feel less and less at home in the church. Is there a definite difference between the idea of women pastors and the fact that women, with the consent of the church, are serving as teachers (even of religion), as members of church councils, and so forth? According to Lutheran theology there is no definite distinction between the vocation of pastors and other vocations.

Dr. Margit Sahlin, author of a book on *Man and Woman in the Church of Christ*, is arguing for a special female ministry distinct from the male ministry. In the castle of Sparreholm, not far from Stockholm, she is training groups of women for service in the church. In the middle of January she brought together a representative conference of delegates from Denmark, Finland, Norway and Sweden. The Danish minister of church affairs, Mr. Hermansser was there; also 10 bishops, 3 university professors, and others. The World Council of Churches was represented by Mrs. Kathlee Bliss of England.

The conference tried to keep the controversial question of women pastors apart from the general question of the necessity of finding new ways of employing women in church work. The conference resolved to suggest that leaders of the church recommend that, especially in big city congregations, full-time jobs be created for women with theological training. —STEN RODHE



MEMBERS of St. Paul's Church (Allentown, Pa.) Junior Council were recently installed, include, left to right standing: William Speer, Robert Rosch, Charles Shoemaker, Pastor Richard C. Klick, Harvey Bleiler, Lloyd Smith and Robert Wessner; seated: Donald Fink, Donald McClean, George Klick, LeRoy Seibert, Luther Greenawald, Walter Furler. Laymen McClean and Seibert are vice president and secretary, respectively. Pastor Klick will serve as president for the initial year

## PENNSYLVANIA:

## Allentown Church Establishes "Junior Council" of 12 in Early Twenties

ALLENTOWN—Members of St. Paul's Church and Pastor Richard C. Klick are watching with interest the development of a "Junior Council." The organization of the group of 12 men, whose ages lie in the twenties, was approved at the recent congregational meeting.

The idea is not exactly new to St. Paul's Church . . . a Junior Council existed from February 1934 through May 1943. The age bracket then was largely in the "teens" and responsibilities were mostly of a secondary character.

The "newer" Junior Council, however, has been established on a more "significant basis." At the suggestion of members of the Senior Council, the following recommendations were passed along to the congregation:

1) that the Junior Council consist of 12 men, approximately in their twenties;

2) that members serve for a maximum of three terms of one year each;

3) that the Council assist in planning and effecting the parish program of St. Paul's Church;

4) that the Council have its own organization, committees and meetings;

5) that it meet occasionally with the Senior Council and that its committees meet occasionally with Senior Council committees;

and 6) that it provide the ushering one Sunday each month.

Pastor Richard Klick will serve as its president for 1952; plans call for the Junior Council to name their own officers, including president, in subsequent years.

## MINNESOTA:

## Billings Lutherans to Raise $25,000; Synod Purchases New Parsonage

MINNEAPOLIS—Members of First English Church, Billings, Mont., and Pastor John Shannon have set next month as the time for raising $25,000 to be applied to the building cost of a new church.

DEDICATED recently was this new $250,000 Holy Cross Church in Yoakum, Texas. Ground was broken Jan. 7, 1951; cornerstone laying occurred May 13. Participating in dedication services were Texas Synod President Lewis B. Speaker and Pastor Paul Bechter

The Executive Committee of synod, following a poll of synod opinion (and receiving 100 per cent "favorable" replies) has authorized purchase of a new parsonage for the synodical stewardship secretary and his wife. Secretary George B. McCreary and his family will move in immediately.

EXTENSIVE PREPARATIONS are being made by the pastors of Minneapolis to celebrate Sept. 30, the advent of the Bible in RSV.

THE REV. DOUGLAS ERICKSON is supplying churches at Livingston and Columbus, Mont.

THE REV. TREVOR SANDNESS resigned as pastor of St. John's, Lakeville, to accept the call to Epiphany Church, Minneapolis.

THE REV. JOHN SIMONDS succeeds the Rev. George Koehler at Superior, Wis. Pastor Koehler is now in temperance work and resides at Eau Claire.

Northwestern Seminary's Choir left March 12 on its annual tour. Concerts will be conducted in Albert Lea, Minnesota; Burlington, Iowa; Carthage College; Platteville, Ft. Atkinson, Jefferson, Waukesha, Milwaukee, Cedarburg, Fond du Lac, and Marshfield, Wisconsin. Home concerts are scheduled for Minneapolis and St. Paul.

ST. MARK'S, Fargo, dedicated its $110,000 Parish House March 9.

SYNOD EXECUTIVE COMMITTEE voted to call Lloyd Franke, seminarian, as missionary at Minot, N. D. Three seniors of the seminary will serve in foreign fields: Walter Mattson and Dennis Koch in Japan and Robert Lau in India.

DR. PAUL LUTHER WETZLER, pastor of Salem English Church, has been re-elected for an eighth consecutive term as president of the Twin City Lutheran Student Foundation.

PAUL LUTHER WETZLER

## NEW YORK:

## Two Long Island Congregations Conducting Multiple Services

LONG ISLAND—At least two churches on Long Island are conducting multiple midweek services during Lent so that those who work at night, parents, and others who might not be able to attend on Wednesday evenings are provided with an opportunity for worship and meditation. Pastor Lauri J. Anderson, Church of the Good Shepherd, Bellaire, is holding

services at 10:00 A.M. and 8:15 P.M. every Wednesday. Pastor Ivan L. Sterner, Church of the Holy Trinity, Hollis, is following a custom from former years in conducting Lenten services on Tuesday afternoons at 1:30 in addition to Wednesday evening at 8:15. A Lenten film is shown each Sunday afternoon.

Plans made 12 years ago when the present church was built will come close to reality this spring when Prince of Peace Church, St. Albans, breaks ground for its new building. To be erected are a new church and parsonage to cost approximately $200,000 (including furnishings). Plans call for the present church then to be used as a parish hall. A campaign to raise $100,000 for the project is nearing its successful conclusion.

PASTOR JOHN L. DEPAPP has resigned from Advent Church, Mattituck, to devote full-time service to St. Peter's Church, Greenport.

The Long Island Conference established a unique but dubious record last year. It had more congregations—27—than any other conference in synod which exceeded their benevolence quotas. But it also had more congregations—51—than any other conference in synod which failed to reach their quotas. The number which met their quotas or surpassed them (42) is still less than the total of 51 who did not meet their quotas.

SPRING CONFERENCE will meet April 29 in the Church of the Ascension, Franklin Square.

RICHARD H. WEISKOTTEN

## IOWA:

## Parish Worker Is Commissioned At Grace Church, Muscatine

MUSCATINE—Miss Regina Welsch, recent graduate of Wartburg College and former secretary to the superintendent of schools in Jesup, was commissioned parish worker at a special commissioning service held in Grace Church Feb. 24.

Speaker was the Rev. Harold Kumpf, of Maquoketa, former pastor of Miss Welsch's home congregation.

ITEM

## story of the week

SIXTY MINUTES after the cablegram had been delivered to its West Berlin address, a Templehof attendant slammed shut the door of the sleek four-engined airplane.

Cleared for flight by the control tower, the pilot guided his ship to the end of the long runway, gunned his engines into full-throated roars. Slowly the plane crawled along the macadam ribbon, gathering momentum for its leap into the darkness.

There had been no fanfare, no advance publicity. No radio microphones or television cameras dotted the airport ramp. Not a single flashbulb had exploded light into the inky night. There weren't any reporters scampering among the crew asking questions, jotting down notes.

Just another plane taking off on another flight from another airport . . .

. . . UNLESS you stumbled onto a three-graph item deep inside the folds of one of last week's metropolitan newspapers:

When a 30-year-old North African living in Algiers was stricken with a blood ailment, his physician told him, "There's one thing that can save you: a rare type serum made in Western Berlin."

An emergency cablegram was on its way immediately. The doctor added an urgent, "Please Rush . . . Life and Death!"

In Berlin it brought top brass of the occupying powers to a hurried conference.

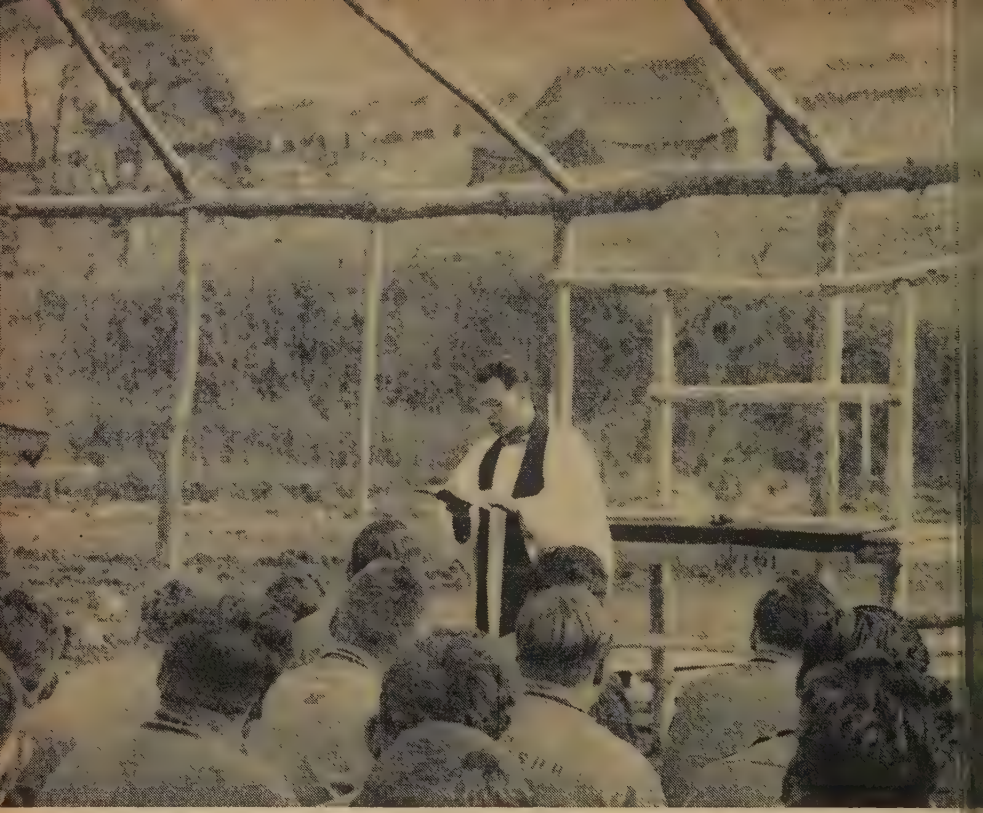
The Russians said: "We'll place at your disposal a four-engined plane, gassed and ready!"

The French said: "We'll supply the crew!"

The Germans added: "We'll see that the serum is at Templehof within the hour!"

THE STORY didn't merit black headlines, naturally! Page One was already filled with news . . . of Willie Sutton, Korean truce talks, tax scandals and political shenanigans!

—DICK SUTCLIFFE



ON THE LAND—U.S. Navy Chaplain (ULC) Ross H. Trower, attached to the First Marine Divisio conducts early morning service "somewhere in Korea" during lull in fighting along the front lin

## NORTH CAROLINA

# Synod Sets New Record in Benevolent Giving; Increase $45,000 Over '50

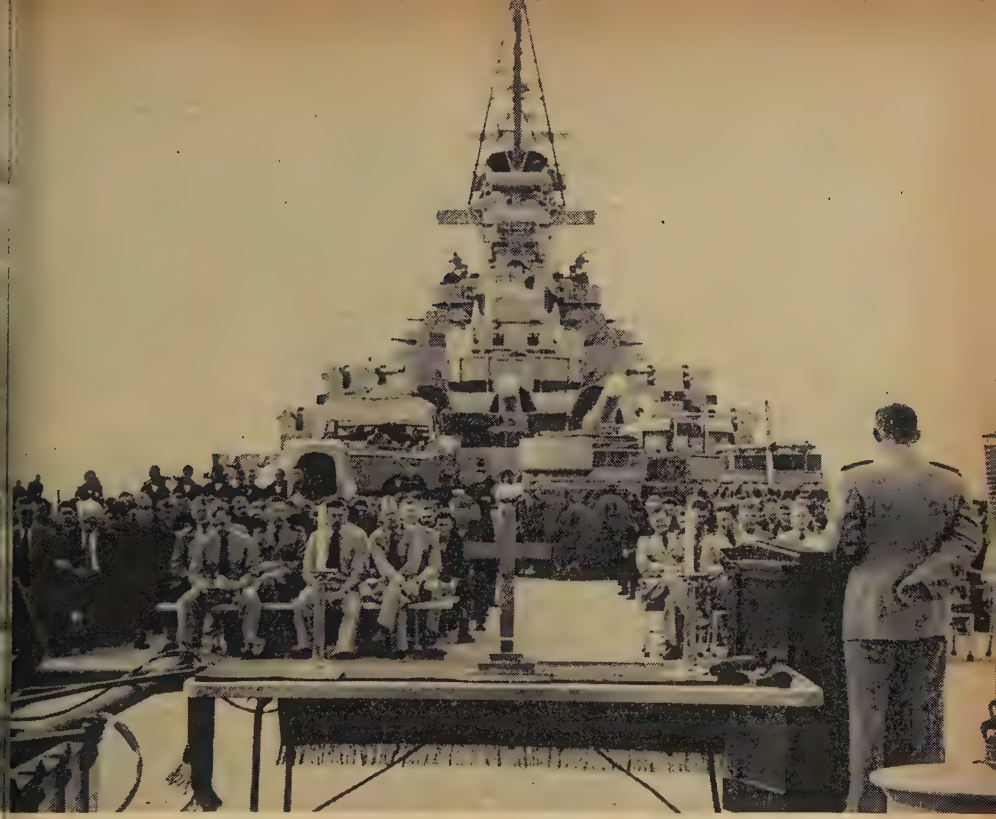
EIGHTEEN CONGREGATIONS of synod gave $2,350.50 more than they wer apportioned in 1951 to help set a record in receipts for regular apportionment an apportionment for the five institutions, reports Synodical Stewardship Chairma Ernest L. Misenheimer.

In addition to these overpayers, out of the 179 congregations, 119 paid their regular apportionment in full; 13 paid an adjusted apportionment; and 20 congregations showed a balance due.

Receipts for 1951 totaled $289,885.39, an increase of $45,464.68 over the previous year.

A REACTIVATED home mission congregation, St. Andrew's, Andrews, has led synod for the second straight year in percentage of net gain, reporting a 35 per cent increas in 1951, an increase of around 80 per cer in the two-year period.

Others in the top 10 of percentage i creases include: St. Martin's, Concord, 2 per cent; Grace, Liberty, 22 per cent; Morn ing Star, Monroe, 21 per cent; Trinit Rocky Mount, 18 per cent; Sharon, Gibso ville, 18 per cent; Peace, Gibsonville, 1 per cent; St. James, Fayetteville, 15 pe cent; Holy Trinity, Chapel Hill, 16 per cen THE REV. DAVID F. COOPER, Good She



ON THE SEA—Aboard the U.S.S. Iowa "underway to Pearl Harbor," U.S. Navy Chaplain (ULC) Don M. Michaels conducts worship services on top deck of mighty battlewagon in mid-Pacific

herd Church, Brevard, was recently appointed editor of the synodical news monthly, *The North Carolina Lutheran,* succeeding the Rev. Roscoe B. Fisher, who resigned in January, to accept a fellowship appointment for study at Columbia University in the specialized fields of radio and television. Appointed to fill the new post of assistant editor of the publication was the Rev. Charles S. Wessinger, Grace Church, Thomasville.

**The 148th annual convention of synod will be held at St. Andrew's, Hickory, Apr. 22-24.**

GOOD SHEPHERD, Goldsboro, recently celebrated the liquidation of all indebtedness with the dedication of the parsonage and blessing of a new organ.

FIRST CHURCH, Albemarle, held rededication service Feb. 17 on completion of a $34,000 remodeling program.

CORNERSTONE for a new $31,000 educational building at St. Luke's, Bear Poplar, was laid Jan. 27.

A SERVICE OF BLESSING for the caretaker's home at the Lutheridge Assembly Ground was held Feb. 25.

**North Carolina speakers for the "United Lutheran Hour" to be heard over 200 stations this fall will be Dr. Voigt R. Cromer, Dr. Walter B. Freed, and the Rev. Albert H. Keck. The Rev. J. Arthur Linn is alternate speaker.**

THE REV. W. J. ROOF, pastor of the Sharon-Peace parish, Gibsonville, was honored on his 72nd birthday (Feb. 17) by his congregations with a dinner and presentation of a generous purse and other gifts. He retires May 1 after 44 years in the ministry.

SEMINARIANS recently accepting calls ef-

fective June 1: Walter George Marz, assistant pastor, St. Mark's, Charlotte; George Gaston Robertson, Christ, East Spencer; Keith Beam, Frieden's, Gibsonville; Oscar Knight, Daniel's, Lincolnton.

THE REV. J. L. PEELER began his work as pastor of Prosperity, Concord, on March 1.

RESIGNATIONS:

Feb. 15—The Rev. James K. Cobb, Philadelphia Church, Granite Falls, to accept a call to Rader Lutheran Church, Timberville, Va.; Feb. 1—The Rev. H. P. Barringer, S Paul's, Salisbury.

INSTALLATIONS:

Jan. 13—The Rev. Hoke H. Ritchie, Tri ity, Rocky Mount; Jan. 27—The Rev. Ha old E. Rhoads, assistant pastor, St. John Salisbury; Feb. 10—The Rev. Gray La rence Freeze, St. Andrew's, New Bern; Fe 24—The Rev. Rufus B. Cuthbertson, Chri Church, Stanley.

DAVID F. COOPE

## NEW YORK:

## Wagner College Choir Accepts Invitation to Sing in Hannover, Germany

STATEN ISLAND—The Wagner College choir, under the direction of Dr. Sigva J. Steen, has been invited to sing at the convention of the Lutheran World Federatio in Hannover, Germany, this summer.

The invitation of the LWF Executive Committee was accepted this week on behalf of the choir by Wagner President Walter C. Langsam.

The convention, to be held July 25-Aug. 3, will be attended by delegates representing 45 million Lutherans from 24 countries. The Wagner choir has been asked to actively participate in the program of the convention as well as to present a full concert before the many delegates.

The choir, composed of 50 young men and women students of the college, has gained remarkable fame in numerous stat and in Canada. The invitation to sing Germany climaxes the most successful yea in the history of this extensively travele choir. During January and February th Wagner organization presented concerts New England, New York, Canada.

Sigvart J. Steen, Mus.,D., director, is als chairman of the department of music at th college. A graduate of Luther and St. Ola colleges, he gained national renown as d rector and officer-in-charge of the Nava Bluejackets Choirs of Great Lakes Nava

PARTICIPATING in the cornerstone laying of St. John's Church, Alliance, Nebr., are Pastor Verno Jacobs (left center) and Board of American Missions Secretary Arthur M. Knudsen (center right and laymen of the congregation. Ceremony was performed on church's first birthday!

SUSQUEHANNA Freshman Ivars Avots (center) shows copy of "Ulubele," youth magazine he edits-publishes for Latvian youth all over the world. Departments of the attractive monthly are ethics, art, sports, and entertainment. The young DP is enrolled for a four-year business administration course, devotes much of his spare time to his "avocation:" publishing!

Training Center (Illinois). These choirs broadcast weekly on major national networks. Dr. Steen holds the rank of lieutenant commander in the USNR.

Immediately after a March 22 Town Hall concert, various members of the college staff will be engrossed in finding ways and means to finance transportation of the choir to Europe. The choir is managed by Ian A. Morrison, Wagner's Dean of Men.

DEDICATED recently is this New Trinity Church, erected in Paxton, Nebr., at a cost of approximately $60,000. Synod officials and Pastor E. C. Mortensen participated

## CAMPUS

PHILADELPHIA Seminary's board has authorized the calling of four additional men to increase the faculty to meet the larger enrollment (150). First to be called is the Rev. John Reumann, who will serve as Bible instructor. The others to be called will be either professors or assistant professors; two of them should be on campus by September. To meet pressing demands, five pastors—Alvin Butz, Theodore Fischer, Henry Luffberry, William O. Moyer and Paul Warfield—assisted in the homiletics department during the second semester.

LENOIR RHYNE College's Religious Emphasis Week (March 10-12) featured addresses by Dr. George W. Forell, professor of philosophy at Gustavus Adolphus College.

WITTENBERG College President Clarence Stoughton has been authorized by the board of trustees to inaugurate a year-long study aimed at determining steps through which the ULCA institution can exert greater influence for Christian living throughout America. With nationally known leaders as consultants, the study is to be conducted by a sub-committee of the board's Religious Activities Committee.

SUSQUEHANNA University has a new instructor in the Education Department in the person of Clarence R. Houseberg, who will teach courses in educational psychology, tests and measurements, and will supervise practice teaching.

NEWBERRY College called its Religious Emphasis Week, "Giant Hours," invited ministers of United Lutheran, Methodist, Baptist, Episcopal and Presbyterian churches to speak to student body and discussion groups.

MUHLENBERG College's Professor James Swain has accepted the editorship of a proposed History of World Civilization being sponsored by the Commission of Research of the National Protestant Council of Higher Education. The project is made possible by a grant from the Foundation for Advancement of Social Science.

BEFORE members of Trinity Church, Seven Valleys (Pa.) and Pastor Millard L. Kroh decided renovate for their 80th birthday, to be celebrated this year, their chancel looked like this .

## NEW JERSEY:

## Evangelism Committee Sets Goal: "52,000 Confirmed Members in 1952

TRENTON—"52,000 confirmed members in '52" is the ideal advanced by t Evangelism Committee of New Jersey Synod. Chairman Edwin J. Grubb is urgi every congregation in the synod to "share Christ" by increased emphasis upon pray life in organizational, Sunday school, and council meetings. The family altar a individual intercessory prayer lists are suggested for spiritual implementation of t life of the churches in these crucial days.

Reports from two conference leadership training schools indicate increased enthusiasm for better teaching techniques. Initial enrollment at the Hudson County school meeting at St. John's, Jersey City, was 60; the Southern Conference school at St. Luke's, West Collingswood, drew 81.

The Fact-Finding Committee representing laymen of synod is planning a laymen's rally in Trenton May 3. It is highly probable that a statewide men's organization will be effected at this gathering. Dr. Paul C. Empie will speak.

THE SECOND synod-wide Teaching Clinic is scheduled for Trinity Church, Trenton, April 19. Arrangements are being made by the Rev. Donald C. Irvin, Haddonfield. D G. Elson Ruff will keynote.

ULCA SECRETARY F. Eppling Reinar addressed the Central Conference Pr Lenten Retreat at St. Paul's Church, Eliz beth, Feb. 25.

TRINITY CHURCH, Camden, has been co ducting noon-time Lenten devotional ser ices for business people. Pastor Mart Lehfeldt has enlisted support from neighbo ing pastors. Hundreds of pamphlets we distributed to pedestrians.

SISTER MARIAN MAUER of the ULC Board of Deaconesses began her itinera in Northern Conference, Feb. 3, at St. John

AFTER workmen had installed about $14,000 worth of new furnishings, memorials including a new organ, members were pleased with this result! Dedication date: February 18

Church, Jersey City.

THE REV. CARL FUTCHS, director of the Lutheran Welfare Association, presided at the Atlantic-Central Regional meeting of the Lutheran Welfare Conference in America in Washington, D. C., Feb. 25-26.

THE REV. CHARLES S. SCHMIDLING, former pastor of St. Paul's Church, Bayonne, was installed as pastor of Zion Church, Long Valley, March 2.

ONE HUNDRED per cent increase in communicant membership is the record at St. John's Church, Westville. The mortgage on the church has been reduced by $5,000. Pastor Edwin Wisser serves as chairman of Southern Conference Evangelism Committee, attended the recent convention in Minneapolis.

LUTHER LEAGUERS in Southern District heard LUTHERAN Associate Editor Albert P. Stauderman at Our Saviour's Church, Haddonfield, Feb. 17.

NORTHERN CONFERENCE President William F. Behrens, former pastor of Holy Trinity Church, Hasbrouck Heights, was installed as pastor of Zion Church, Saddle River, recently. Synod President Edwin Knudten, Conference Secretary W. H. Niebanck, and Vice President Harold Haas conducted the installation service.

RECENT memorials at St. Luke's Church, Dunellen, include five sets of stoles. A parsonage has been purchased and furnished for Pastor Lynn Wilfrid. Choirs of the congregation have been singing for Camp Kilmer services recently.

THE 1952 Leadership Training Schools to be conducted in Greater Union County will include courses in Human Relations, Evangelism, and Liturgics.

NEARLY 150 LEAGUERS attended a Central District Missionary Rally in Calvary Church, Cranford, recently, heard the Rev. William Dudde, former missionary to Argentina, speak. A district "splash" party was held at the Elizabeth YMCA pool on Feb. 23; next event: a Lenten Retreat in Christ Church, Union.

Synod has until May 1 to meet the full CHEY quota! "Time is running out—send your gifts to headquarters today," said one synod official.

RALPH I. SHOCKEY

## NEWS IN THE CHURCHES

### VIRGINIA:

## Lutheran Layman Plays Prominent Role in School-Segregation System Cas

RICHMOND—A prominent Lutheran, James Lindsay Almond, Jr.—form member of the ULCA's Board of American Missions, and well-known Virginia Syn laymen—played an important role in the recently completed test case in Richmo Federal Court.

As Virginia's Attorney General, Judge Almond represented the Commonwealth in the case that tested the constitutionality of Virginia's school segregation system.

Attorneys for the parents of 100 Negro pupils challenged the Virginia Constitution where it said: "white and colored children shall not be taught in the same school." Witnesses for the plaintiffs maintained that Negro schools did not measure up to opportunities at white schools. One official testified that one county (Prince Edward) provided $18.75 worth of equipment for science and vocational training for each of its Negro high school pupils, but $53.07 worth for each white high school student.

For the school system, a Richmond attorney asserted salary schedules, teacher loads and attendance figures were virtually the same and that the same basic courses were offered in both white and Negro schools.

Attorney General Almond maintained at the start of the case that the Commonwea would prove that "absolute equality of ed cational facilities can be, and is bei achieved for white and Negro students."

**DECISION**

**The special three-judge Federal Court unanimously upheld Virginia's traditional school segregation laws as this week's "Lutheran" went to press.**

Later in the four-day trial, the Luther layman asserted that "our people are menta and morally not prepared to accept mix schools." He maintained that "separa schools with equal facilities are morally a legally defensible" and added that "Virgin is seeking to equalize public school facilities

"The 14th Amendment," said the a torney general, created no rights. Virgin could separate students along other lines— by sexes, or even "by separating the dunc from the precocious" if it wanted to witho violating any *rights*.

R. T.

### PENNSYLVANIA:

## Washington Post Publisher Calls for "More Tolerance with Intolerance"

PHILADELPHIA—"More tolerance with racial tolerance and more patience wit racial discrimination" were urged here last week by the publisher of the Washingto (D. C.) *Post*—Philip L. Graham. Publisher Graham was principal speaker at th Founders' Day dinner of Lincoln University, held in the Bellevue-Stratford Hote

Both the publisher and the Rev. E. Luther Cunningham, pastor of St. Paul's Baptist Church, were presented with the Abraham Lincoln Award for "distinguished service to humanity."

"Although Christianity is nearly two thousand years old," Publisher Graham told his audience, "the uncertainties of man about God continue to be strong. Yet we deman certainties about racial intolerance whic has a history as short as modern civilizatio

"The province of universities is to cur this spurious search for certainty and t place in the minds of men greater toleranc and humility of thought.

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*Messiah Lutheran Is Building A New Church In A Great City Where One Million Souls Are Unchurched. Pray For Us*


## NEWS IN THE CHURCHES

"Those of us interested in the field of rac relations especially need such thoughtfu guidance. Most of us are impatient becaus we know that prejudice and discriminatio are totally wrong. Knowing this, it is eas for us to become intolerant ourselves abou intolerance of others."

Graham urged universities of the natio to "bridle the search for certainty. Com munists have what they believe is certaint about everything, but some day they wil discover that nothing is certain but truth.

The Rev. Mr. Cunningham condemne any educated man as "unworthy of the edu cative privilege his college afforded him if h uses his advantage to gain personal succes and ignores service to his fellow-men."

The Negro churchman, an alumnus o Lincoln University, said:

"We seek opportunity, not security; w do not wish to be 'kept citizens,' humble and culled by having the state to look afte us; we want to take the calculated risk, t dream and to build, to fail and to succeed We refuse to barter incentive for a dole."

### OHIO:

### Canton Church Decides to Build One Mile West of Present Sit

COLUMBUS—Faced with the problem of needing more space at the present loca tion, Zion Church, Canton, has accumulated a $75,000 building fund. Faced with the high cost of adjacent properties for a new building, the congregation looked around saw a mission opportunity in expandin areas a mile west, away from the fringe o the industrial area which is reaching toward their present neighborhood. Result: a 9 per cent favorable decision at a congrega tional meeting to purchase a property 247 319 feet one mile west (on Raff Road and Seventh St., S.W.).

The site had been recommended by the congregation's planning committee, as plac ing the new church more nearly in the cen

ter of her present constituency, but also adjacent to two large family dwelling projects of Green Acres and West Manor, and a million dollar shopping center. In addition, a new high school is being contemplated in the district for students.

FEB. 24, First Church, Columbus, completed their $160,000 educational unit, which was begun in September 1950. The building will provide classroom, office, and dining space on two floors. Wittenberg President Clarence C. Stoughton and Synod President George W. Miley spoke.

FOR THE fourth time in seven years, Ohio pastors heard a ULCA leader give the Knubel-Miller lectures, when 85 men gathered at Trinity, Canton, Jan. 31-Feb. 1 to hear Dr. Fred R. Knubel speak on "Pastoral Counseling." A few representatives were present from the Pittsburgh and Michigan synods.

The New York Synod president directed his lectures in five addresses, outlining the present-day pastoral counseling movement, non-directive counseling values and dangers, psychology required by the pastor, fundamental clashes between psychology and Christian theology, Christian principles to be applied by pastors in work with parishioners both in times of special circumstances and in normal life.

E. RUDOLPH WALBORN


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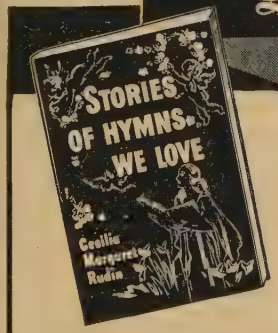


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# DECEASED

## Mrs. Behrend Mehrtens

Pauline Gademann Mehrtens, wife of Dr. Behrend Mehrtens, pastor of Peachtree Road Church, Atlanta, Ga., died Feb. 23.


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**Including: Lutheran World Federation Assembly at Hannover, Germany**
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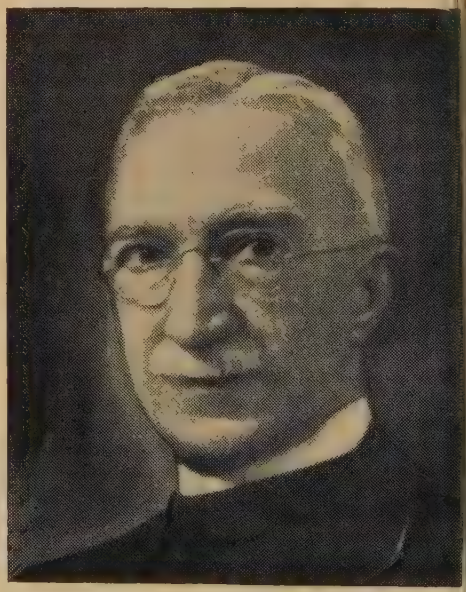
A native of Brooklyn, N. Y., Mrs. Mehrtens was graduated from Maxwell Teacher College and taught in the New York state public school system for eight years. She was a former president of the New Haven (Conn.) Council of Church Women, vice president of the New Haven Council of Churches, and was on the board of directors of the Connecticut Council of Church Women. She was past president of the New England Conference (New York Synod) WMS. At the time of her death, she was secretary of the Atlanta Council of Church Women.

Surviving are her husband; a son, Paul, and a daughter, Ruth Mehrtens.



## Dr. Leander M. Zimmerman

One of the longest, most productive ministries in the United Lutheran Church in this century ended with the death of Dr. Leander M. Zimmerman, aged 91, on March 10. He organized Christ Church in Baltimore, Md., in 1887 and served there for 38 years. The congregation had grown to a membership of over 1,800, when he retired in 1925.

He was born Aug. 29, 1860, in Manchester, Md., and graduated from Gettysburg College and Seminary. He was among

the founders of the Deaconess Motherhouse in Baltimore. He served as president of the Maryland Synod. He was unmarried.

Dr. Zimmerman's unique ministry in recent years was the publication of small books of verse which he wrote and distributed by the thousands free of charge. He was author of dozens of books, including *The Gospel Ministry, Mellow Fruits of Experience, Prayers.* In recent years he has lived at the National Lutheran Home for the Aged in Washington.

The funeral service was on March 13 in Christ Church, Baltimore.

## ULC CALENDAR

APRIL

21-23. Nebraska Synod. St. Paul's Church, Auburn

22-24. Kansas Synod. Trinity Church, Kansas City, Kansas

22-24. North Carolina Synod. St. Andrew's Church, Hickory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By Carl J. Scherzer, *$1.50*

# In Conclusion . . . . . .

THE MOST DISTURBING THING for us to get used to—if we take time to think about it—is that we have a totalitarian God. He expects complete obedience.

It isn't forced obedience, because we are completely free to disregard God's will. It is loving obedience, as a faithful child obeys his father. And the best thing of all is that when we submit fully to God's rule we are free from every sort of slavery of this world—to custom, or ambition, or fear.

It is logical that God should be our supreme ruler. We are his creations. We have no meaning without him. Nothing is healthy or useful unless it fits into the pattern for which it was made. That's true about us. We are dangerous or unpleasant or we feel frustrated or useless until we discover God's intention for our lives, and accept it as our very own.

BUT IT'S A ROUGH DISCOVERY for a lot of us when we actually find out what God expects. To say that our property isn't ours, but God's, and meant for use as God intends, is almost as shocking as communism to a lot of people. A preacher who talks about such things is (1) a dreamer, or (2) insane, or (3) a socialist.

Because the second stage in the teaching about God's will is that after we have dedicated ourselves and all that is ours to his service, he expects us to use what we have on behalf of our brothers. There aren't any geographical limits to that. Whoever is in need is our brother (*look up the story of the Good Samaritan*).

For instance, we in America have a land of great resources and opportunity, and can make room here for many of the homeless people of the world—as we have been doing through the church-sponsored DP program.

But here's a letter from a "100 per ce American" clipped from a recent new paper: "The churches sponsoring the DP programs are . . . bringing over a l of foreigners and giving them a fine hon furnished. Americans are taxed to dea to support people in foreign countries

That's an ignorant person's letter, yc may say. But it expresses the opinion millions, even of many church membe and certainly of a good many U.S. co gressmen. Watch what happens on Ca itol Hill to the new foreign aid bill. specifies $656 million for technical a sistance in backward countries—fo plows and seeds and other means of rai ing living standards of very poor peopl That amount is likely to be slashed i half, or cut even lower.

THE WHOLE QUESTION depends on wh we are alive—to have things good fo ourselves, or to live as part of God's fam ily? The people who have been the mos successful in learning to live for othe have usually turned out to be the happies people themselves. I know that most c our congregations have felt nothing bu joy in their ability to give for Luthera World Action.

We church people have opportunit in the "One Great Hour of Sharing" thi month to contribute generously for pec ple in need—in Palestine, Korea, Ger many, Tanganyika, and other lands.

We don't have to give a nickel. N one can force us. God won't strike u with sudden punishment if we refuse But to the extent that we refuse, we cu ourselves off from God. Because we fai to do his will as he revealed it in our Lor Jesus. God can't give us much if we re fuse to give for others. That's the way th world was made. —ELSON RUFF

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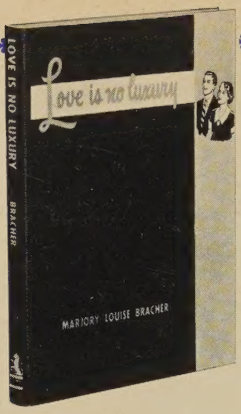


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